CALIFORNIA MISSIONS AND LAND-MARKS

EL CAMINO REAL

By
Mrs. A. S. C. Forbes

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MISSIONS AND LANDMARKS
EL CAMINO REAL

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Fr Junipero Serra

CALIFORNIA
MISSIONS AND LANDMARKS
EL CAMINO REAL

By

MRS. A. S. C. FORBES

Author of Mission Tales in the Days of the Dons

Forbes, Harriet Rebecca Page (Smith) Mrs. 1848-1924

ILLUSTRATED

Third Edition Revised

Los Angeles, California, Nineteen Hundred and Fifteen

M6F63

Cloisters, San Juan Capistrano

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Fair California, with her Missions old,
Her tales bewitching, and her days of gold,
Her brown-robed padres of the distant past,
Would that the glory of that age might last.

ANNA I. DEMPSEY.

St. Vibiana's Cathedral
114 East Second St.,
Los Angeles, Cal. Dec, 19, 1902

To the Clergy in charge of the old Missions:

Rev. and Dear Fathers:

Mrs. A. S. C. Forbes,
a most excellent and well known lady of
this city, connected with the Landmarks
Club and other organizations interested
in the monuments of California, may
call on you for some information regarding
the Missions. I should esteem it a
personal favor any attention that
you can find able to render
her in the matter.

Yours very truly
+ Geo. Montgomery

INTRODUCTION

The chain of Franciscan missions, Father Serra's rosary, is an heirloom left to us by Spain. The precious legacy was linked together by a ribbon of a roadway called El Camino Real.

There were twenty-one missions, three pueblos, four presidios and seven hundred miles of roadway. The history and description of these missions, pueblos and presidios, together with landmarks connected with them or near by them, and El Camino Real, is the subject of this book.

In presenting this, the third edition, I have revised the former work and endeavored to present the present condition of the missions and the road that joins them. In the first edition, printed in 1903, I was greatly assisted in my research by the Most Reverend Archbishop George Montgomery. The gracious letter of his assistance is given that it may further help to arouse interest in the work of preserving the missions through the information given in this book.

THE AUTHOR.

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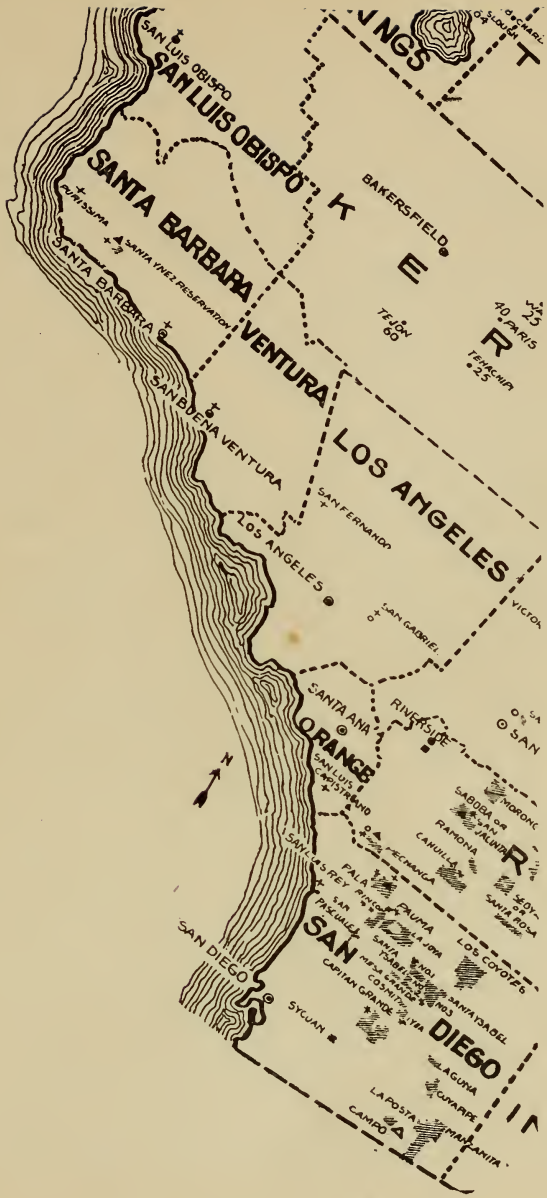
Map of Location of the Missions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SAN LUIS OBISPO
SANTA BARBARA
SANTA BARBARA
SANTA YNEZ PRESERVATION
VENTURA
SAN BUENA VENTURA
LOS ANGELES
SAN FERNANDO
LOS ANGELES
SAN GABRIEL
SANTA ANA
ORANGE
RIVERSIDE
SAN LUIS REY
SAN DIEGO
SAN DIEGO
BAKERSFIELD
TEJON
PARIS
TEHACHIPA
SAN
VICTOR
SAN
N
SAN LUIS CAPISTRANO
SAN JUAN CAPISTRANO
SAN JUAN
SAN JUAN
SAN LUIS REY
SAN PASQUAL
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SAN DIEGO
SAN DIEGO

MISSIONS IN ORDER OF THEIR DEDICATION

Missions	Founders	Date
San Diego de Alcala	Fr. Junipero Serra	July 16, 1769
San Carlos Borromeo, Monterey	Fr. Junipero Serra	June 3, 1770
San Antonio de Padua	Frs. Serra, Pieras and Sitjar	July 14, 1771
San Gabriel Arcangel	Frs. Somera and Cambon	Sept. 8, 1771
San Luis Obispo de Tolosa	Fr. Junipero Serra	Sept. 1, 1772
San Francisco de Asis (Dolores)	Frs. Palou, Cambon and Peña	Oct. 9, 1776
San Juan Capistrano	Fr. Junipero Serra	Nov. 1, 1776
Santa Clara	Fr. Tomás de la Peña	Jan. 12, 1777
San Buenaventura	Frs. Serra and Cambon	March 31, 1782
Santa Barbara	Fr. Fermin Francisco Lasuen	Dec. 4, 1786
La Purisima Concepcion	Fr. Fermin Francisco Lasuen	Dec. 8, 1787
Santa Cruz	Frs. Salazar and Lopez	Sept. 25, 1791
Nuestra Senora de la Soledad	Fr. Fermin Francisco Lasuen	Oct. 9, 1791
San José	Fr. Fermin Francisco Lasuen	June 11, 1797
San Juan Bautista	Fr. Fermin Francisco Lasuen	June 24, 1797
San Miguel Arcangel	Fr. Lasuen and Sitjar	July 25, 1797
San Fernando Rey de España	Fr. Lasuen and Dumetz	Sept. 8, 1797
San Luis Rey de Francia	Frs. Lasuen, Santiago and Peyri	June 13, 1798
Santa Inez, virgin and martyr	Frs. Tapis and Cipres	Sept. 17, 1804
San Rafael Arcangel	Fr. Vicente Sarria	Dec. 14, 1817
San Francisco Solano, Sonoma	Fr. José Altimira	July 4, 1823

CALIFORNIA

The Discovery and Name

California was discovered in 1542 by Don Juan Rodriguez Cabrillo, a Portuguese navigator in the employ of Spain. He was entrusted with two vessels, the San Salvador and La Vitoria. His pilot was Don Bartolomé Ferrelo. They sailed from the port of Navidad, Mexico, on the 27th of June, 1542, and arrived in San Diego Bay three months later. They entered the bay on the evening of the 28th of September, the vigil of Saint Michael the Archangel, and therefore Cabrillo named it San Miguel, a name which it retained for more than sixty years, or until Don Sebastian Vizcaino came in 1602 and changed it to San Diego.

Cabrillo remained in the bay five days and then proceeded on his way north, stopping at San Buenaventura on the 10th of October. He named this port Las Canoas. On the 13th he was in the channel of Santa Barbara but was unable to land. On the 17th he passed Point Concepcion, which he called Cabo de la Galera. On the 18th the two ships took refuge under the lee of an island which Cabrillo named San Miguel. They remained here until the 25th, when they proceeded on their journey despite the fact that Cabrillo had received a serious injury from a fall whereby his arm was broken near the shoulder and the bone badly fractured.

For two weeks they were buffeted about by storms

and winds but by November 11th they were able to keep a course near the shore and make further discoveries and investigations. They sighted the lofty Sierras and named the part of the range that now bears the name of Santa Lucia—San Martin. Few places have retained the name given by Cabrillo. The ships doubled Punta de Pinos and Cabrillo named it after the pine trees that cover the point and mark the approach to Monterey. Cabrillo attempted a landing, but the rough sea made it impossible. On Tuesday, the 14th of November, he saw the rocky elevation of Fort Ross and named it El Cabo de Pinos because of the splendid Douglas fir trees that come boldly down to the sea and are today a distinguishing landmark to navigators. Cold rains and continued rough seas determined Cabrillo to return and winter on the island of San Miguel. On the return trip he discovered the Gulf of the Farallones and named it La Bahia de los Pinos. The ships passed through the Gulf on Thursday, November 16th, 1542. Within a few days they were in Port Posesion of San Miguel Island, where they remained until after the first of the year. On January 3rd, 1543, Juan Rodriguez Cabrillo, the discoverer of California, died from the effects of the injury received in October when the fleet took refuge on this island from the storm. He was laid to rest in the sands near the sea in a lonely grave in this distant land. All trace of his sandy sepulcher had been effaced by the time that the island was again visited by explorers, and therefore the discoverer of California sleeps in an unmarked and unknown grave—to the lasting regret of all who love California.

Cabrillo's parting counsel to his pilot was that he

continue the expedition as soon as the weather would permit. This order was fulfilled, and Don Bartolomé Ferrelo set sail from San Miguel Island on the 18th of February, 1543, and guided the ships as far north as the prominent point of Cape Mendocino, which the historian Miguel Venegas says he named in honor of the Viceroy, Don Antonio de Mendoza, under whom he was serving. They reached this point on the 28th of February, but storms and heavy fogs compelled them to retrace their course. The ships became separated near San Clemente Island. Ferrelo ran the San Salvador into the harbor of San Diego, where he awaited the consort ship, but it failed to make that port. On March 26th both ships met at the Island of Cedros and together they reached Navidad on April 14th, 1543, after an absence of nine months and fifteen days. They brought the sad intelligence of the death of their brave commander, Don Juan Rodriguez Cabrillo, but they brought also the important news of the discovery of vast territory—that which is today the State of California.

The name of California was first applied to the locality round about Bahia de la Paz in Lower California when the expedition under Don Hernando Cortez made an effort in 1535 to found a settlement on the peninsula, which at that time was supposed to be an island. The district was referred to as "California" by Bernal Diaz de Castillo, an officer under Cortez and the historian of the expedition. Diaz was undoubtedly familiar with the novel entitled, "Las Sergas de Esplandian," written by Garcia Ordonez de Montalvo which had been published in Seville, Spain, in 1510, and in which a mythical island lying on the right hand

of the Indies was called "California." The word occurs several times in the book, the first time the paragraph reads as follows: "Know," the Sergas says, "that on the right hand of the Indies there is an island called California, very close to the side of the Terrestial Paradise; and it was peopled by black women, without any man among them, for they lived in the fashion of the Amazons. They were of strong and hardy bodies, of ardent courage and great force. Their island was the strongest in all the world, with its steep cliffs and rock shores. Their arms were of gold, and so were the harness of the wild beasts they tamed to ride; for in the whole island there was no metal but gold." Again the romancist says, "In the island called California are many griffins," and he calls the queen of the Amazons Califia.

It was Dr. Edward Everett Hale who traced the origin of the name to the novel. Prior to 1862, at which time Dr. Hale's research brought him in touch with "Las Sergas de Esplandian," most writers had contented themselves with the speculation that the word California was derived from the two Latin words calida and fornax—hot furnace—while a few preferred to attribute the origin to chance and the belief that the discoverers had heard some Indian name that sounded like California. But this theory is certainly exploded by Miguel Venegas, a Mexican Jesuit, whose "History of California" was published at Madrid, Spain, in 1758. Regarding the name California, he says, "In none of the various dialects of the natives could the missionaries find the least trace of such a name being given to the country, or even to a harbor, bay, or small portion of it."

SETTLEMENT OF CALIFORNIA

The settlement of California was due to the combined influence of religious zeal on the part of the Franciscans and to the solicitous but rather belated care on the part of the Spanish King, Carlos III., for the protection of his vast empire bordering on the Pacific Coast.

For more than two centuries that part of California lying north of San Diego, though well known to exist, had been left wholly unexplored and unoccupied by the country that claimed possession. But when rumors reached Carlos III. that Russia contemplated making settlements on the northwest he issued orders directing an immediate occupation and fortification of California. This was in 1768. The previous year the king had expelled the Jesuits from all Spanish domain, the missionary work of Lower California had been placed with the Franciscans, and Father Junipero Serra had been appointed President of all the Missions. At the same time Don Gaspar de Portola had been appointed Governor of California. These two men, together with Don José de Galvez, Visitador-General of the kingdom and member of the Council of the Indies, made preparation for the expedition. It was to consist of four divisions—two by land and two by sea. In course of preparation Galvez issued a circular naming the Holy Patriarch Saint Joseph as patron of the expedition, as the most Holy Mary of Loreto was patroness of the missions of California.

On January 6th, 1769, the packet-boat San Carlos which had been built in San Blas was ready to sail from the port of La Paz, Lower California. It was placed in command of Captain Vincente Vila, lieutenant of the royal navy of Spain. Accompanying him were Don Pedro Fages and his command of twenty-five Catalan soldiers; Alfred Miguel Constanso, from whose diary of the journey we learn the particulars; Surgeon Prat, Father Fernando Parron and thirty-one men. The ships company numbered sixty-two in all. Captain Vila was instructed to proceed to San Diego and wait there for twenty days for the ship San Antonio. If by that time the sister ship had not appeared, the San Carlos was to make its way to Monterey.

Father Serra sung a high mass on board the vessel in honor of the patron saint, the litany of Our Lady of Loreto was chanted, Galvez addressed the officers and crew, then Father Serra pronounced the solemn blessing upon the vessel, the flag, the officers, the soldiers, the crew, and everybody and everything present. Several days were consumed in final preparations, and all embarked on the night of the 9th. On the 10th of January, 1769, the vessel sailed and the project to colonize and civilize California through the mission system was virtually begun.

On the 15th of February the San Antonio, a packet-boat, also built in San Blas for missionary work, was ready to sail. Similar services were performed by Father Serra as when the San Carlos left port, and the vessel under the command of Captain Juan Perez put to sea with a company of ninety persons, among them Father Juan Vizcaino and Father Francisco Gomez, both Franciscan missionaries. Captain Perez received

instructions like those given to Captain Vila regarding the meeting at San Diego. The supply ship, the San José, was next to leave port; but is was lost at sea. The cargo that the San Carlos carried gives an interesting idea of the supplies that were sent to a new district. The following is a portion: "10,000 pounds of dried meat, eight casks of wine, two casks of brandy, 1,250 pounds of figs, quantities of beans, raisins, fish. clothing for the Indians, church vestments, church bells, and other necessary articles."

The first division of the land expedition begun the journey September 30th, 1768. It was under the command of Captain Rivera y Moncada, who had been commander of the Presidio of Loreto. He was accompanied by Father Juan Crespi, and had a company of forty-three men. His instructions were to explore the country ahead, and to visit the missions and collect such horses and mules as he needed and such provisions as the missionaries could spare. He received explicit orders to take along from the last mission, Santa Maria, two hundred head of cattle. It was not until March 24th, 1769, that Captain Rivera left Velicata, the last settlement in Lower California, and began the final lap of the journey to San Diego, which port he reached safely on May 14th and found the two packet-boats at anchor.

The second division of land travelers, forty-four in number, was conducted by Governor Don Gaspar de Portola. With him was to have marched the President of the Missions, Father Junipero Serra, but as Father Serra systematically visited all of the missions of Lower California, he did not really join Portola until they all reached Velicata on May 14th, the day

that the first division arrived at San Diego. Father Serra founded the Mission of San Fernando at Velicata and left Father Campa in charge. It was the only mission founded in Lower California by the Franciscans. The journey on foot from one end of the peninsula to the other had proved to be a severe physical task for Father Serra, who was in his fifty-sixth year. On his arrival at Velicata he was suffering intensely with a chronic sore on his leg, an affliction which he had contracted on the first journey made through Mexico, which was from Vera Cruz to the City of Mexico. It is generally conceded and believed that he was bitten by some insect or reptile on that journey and that the injury never healed. It is known that on this march from Velicata to San Diego the trouble had become an ulcerous tumor, and his leg was so badly swollen that he could scarcely walk. Yet in his religious zeal and determination he refused to be carried on a litter and likewise refused to remain behind. All were at the end of their wits to know what to do, when Father Serra bethought to call a mule driver, Juan Antonio Coronel, and asked him if he could not give him some remedy for his swollen leg. The driver replied, "What remedy can I know, Father? I am not a surgeon. I am only a mule driver and can only cure the wounds of my beasts."

"Very well; imagine that I am one of those animals, and that this is one of their wounds—apply the same remedy," said the humble Serra.

"I will do so, Father, to please you," said the boy, and taking some suet he mixed it with a healing herb and made a salve or poultice in which he swathed the

inflamed leg. By morning good Father Serra was able to rise and recite early matins and offer up the holy sacrifice of the mass, and then proceed with the rest of the company on the journey. The party arrived in San Diego on July 1st, 1769, the last of the four divisions to reach the camp.

Extracts from Father Serra's letter to his friend Father Palou, give the best account of the conditions as he found them. He says: "On the first of July we arrived at the beautiful port of San Diego. Fathers Crespi, Vizcaino, Parron, Gomez and your humble servant are in good health—thanks be to God. The two ships are here, the San Carlos totally without a crew, all having died of scurvy except one sailor and the cook. The San Antonio was the first to arrive. Albeit she sailed forty days later than the San Carlos, she arrived twenty days ahead of her. The main cause of the delay of the San Carlos was due to leaky condition of her water casks, which necessitated her touching land for a supply of fresh water. The water thus secured was impure and caused the sickness aboard. Another cause of delay was the mistaken idea that San Diego lay in latitude 33° or 34° north, when it is but 32° 34′; therefore the San Carlos sailed beyond this port and was compelled to return. So feeble and helpless were all on board that they were unable to lower the boats when they entered the bay." He speaks of the good health of the land party; of the fertility of the soil of the extreme northern part of the peninsula; of the wild game and of the numbers of Indians. He notes their docility, and dress, and has only praise for it all.

The expedition continued the settlement of the new

country by immediately undertaking an overland journey in search of the port of Monterey, as described by Vizcaino. The party was under personal command of Governor Portola, who was accompanied by Father Juan Crespi, Sergeant Ortega, and some sixty soldiers, servants, and guides—in fact, he took all persons who were able to travel after a rest of two weeks. They left San Diego July 14th. Two days later, on July 16th, Father Serra began preparations for the founding of the first mission in Upper California. This day was considered as one most auspicious, as it is the day upon which the Catholic Church of Spain commemorates the triumph of the Cross over the Crescent in 1212. Also it is the feast day of Our Lady of Mount Carmel, whose protection it was but proper to invoke for the expedition now on its way through unknown country and among unknown people. A few huts had been erected at San Diego, and one of them was used as a chapel. Father Serra sang mass, erected a large cross and blessed it, and then performed the usual ceremonies for the tsablishment of a new mission.

DEVELOPMENT OF THE MISSIONS

The first mission was established at Cosoy, now Old Town, San Diego, on July 16th, 1769; the next one was established at Monterey, June 3rd, 1770; then San Antonio de Padua, July 14th, 1771, and San Gabriel, September 8th, the same year. In this manner and in quick succession twenty-one missions were founded in less than half a century. They were well located and became prosperous establishments with a record of baptisms aggregating 88,876 souls. There were 63,281 deaths during the same period, leaving an enrollment of 25,595 converts. These converts or neophytes lived at the missions. The Franciscan friars, who had charge of the missions, were able to solemnize 24,692 marriages.

The wealth of the missions lay in the number of cattle, horses, sheep, goats and other live stock, together with grain and general farm produce. Of cattle and horses there were 152,000 head; sheep, goats and other stock 191,693, making a total of 344,593 head of live stock. To this wealth was added hundreds of thousands of bushels of grain at the time of the inventory which was taken in 1832-34, in order to complete secularization when the missions were transferred to the control of the Mexican Government instead of the Catholic Church. With such wealth and prosperity within grasp, no wonder that the cupidity of a nation like Mexico became excited and the missions confiscated.

The missions were located at irregular intervals from San Diego county in the south to Sonoma county in the north. The sites were always in valleys having fertile soil and plenty of good fresh water. They were about a day's journey apart and were joined by a well-defined and picturesque road known as El Camino Real, The Royal Road. Each mission establishment consisted of a chapel, dwellings for the padres, others for the neophytes, artisans, guards and servants. The chief buildings were either of stone or adobe, enclosed within a wall of the same which frequently was miles in extent. Generally one row of rooms or one separate building was provided for the young Indian girls and another for the boys. Most of the buildings within the wall opened upon a quadrangle or court. Here games, dancing and songs were indulged in by the Indians, Spaniards, Mexicans and other inhabitants of this community home, the padres recognizing that in this manner they could win and keep the hearts of the free-born, non-care-wise people among whom they labored. The girls were under the charge of a trusted Indian matron, who taught them spinning, weaving and other domestic duties. The boys were instructed in agriculture, in the art of wood and leather carving, silver-work, shoemaking, blacksmithing, carpentering, and stone-cutting, and taught how to be self-supporting and generally useful. Soldiers married to native women had separate houses. The population consisted of military officers and soldiers, friars and neophytes. The unconverted Indians lived in rancherias, or roamed about the country. At first, a few skilled mechanics, under government pay, were sent from Mexico to teach their trades to the neophytes and any white appren-

tices. About twenty such mechanics were sent between the years 1792 and 1795. After 1795 the padres, instead of the state, paid the artisans for their instruction to the Indians.

Mode of Life at the Missions

The regulations of the missions were simple but uniform. At daybreak the Angelus bell rang for prayers and Holy Mass, after which breakfast of ground barley (atole) was served. After breakfast all joined in some work until 11 or 12, when atole in different forms, together with mutton or beef was again provided. Occasionally frijoles (beans) were given instead of atole. Milk was the diet of the sick and aged. After the noon meal all were allowed to rest until 2 o'clock when labor was resumed until 5. During the summer the field laborers were furnished sweetened water with a little vinegar, which was considered a luxury. In the evening pinole, a particular dish made from atole, constituted their supper. The neophytes were permitted to gather and store nuts and wild berries for their individual use. Food for the day was distributed by the mavera to each individual or family, the young men taking theirs to the pozolera to be prepared, and the married men taking theirs to be eaten with their families. The dress of the men was a shirt, trousers and a blanket, though the alcaldes and chiefs of gangs of workmen generally wore the complete Spanish costume. The women dressed as the Mexican peasantry do today, with skirt, bodice and shawl. The wealth of the missions lay in surplus grains and breadstuffs, oil, hemp, wine, hides, tallow, vegetables, fruits and live-stock. The mission supplied the soldiers at the presidios with necessary articles of food. The In-

dians in one mission were frequently from many different tribes, but they lived together in perfect harmony and the constant increase in number of converts proved that the management of the padres, both spiritual and temporal, was successful, and the conditions were satisfactory to the Indians.

Secularization

The temporal prosperity of the missions in Upper California excited the cupidity of the crown, and a decree was passed in 1813 by the Spanish cortes confiscating the American mission property, but the decree was not confirmed for seven years, and then the enactment was delayed twelve years longer, at the end of which time an edict was issued by the Congress of Mexico (May 25, 1832), whereby "the executive was empowered to rent out all the mission property for a period of seven years, the proceeds to be paid into the national treasury." This was the consummation of what is known as the "secularization of the missions." The mission chapels were made into parish churches, and the padres asked to become parish priests. The Indians might obtain a small allotment of land upon which they were to become self-supporting. The impossibility of reclaiming a whole nation from barbarity in fifty years is evident, yet this is what the Spanish and Mexican officials expected the Franciscan friars to do in the case of the American Indians. They chose to consider the Indians as capable, in one generation, of becoming self-supporting, self-reliant civilized citizens—an utter impossibility with any people. Jurisdiction over the mission buildings and over the Indians was taken from the padres and vested in a comisionado, or agent, of the Mexican government.

The Indians were turned adrift; the houses and churches they had built, the orchards and vineyards they had planted, the herds and flocks they had tended were theirs no longer. Disappointed, discouraged and disconsolate, the Indians returned to the mountains or roamed from rancheria to rancheria, bereft of a guiding hand or a controlling interest. In less than a decade eleven of the grand buildings had been sold for debt, the herds decimated and the Indians for whom all this work had been done were gone. This was called secularization. The scheme was disastrous and proved to be the total disintegration of the mission system.

The Pious Fund

The Spanish monarchs and the Catholic Church cherished the idea of colonizing and converting the Indian inhabitants of California, from the time that the first description of this part of the country was brought back to Spain by Cortez in 1540. The Spanish crown sent expeditions to these shores from time to time, but each returned unsuccessful. The Jesuits accompanied Admiral Pedro Portal de Casanate on his expedition in 1643; but even the combined efforts of church and state did not succeed, and the country remained as it was, uncolonized and unconverted. The last expedition undertaken by the crown was in 1679, when Admiral Isidore Otondo was in command and Father Kino represented the church. This expedition cost the King, Charles II, $225,000, but was a failure. Then the Jesuits were invited to take entire charge of the work, with the assurance that Spain would pay the bills. The fathers declined, the excuse being that the conduct of the military officers retarded the work. However, in-

dividual members of the Society of Jesus offered to undertake the entire work of reduction and conversion, without expense to the crown, the only stipulation being that they be permitted to select both the civil and the military officers to be employed. The agreement was accepted, and on February 5, 1697, necessary authority was given Father Juan Maria Salvatierra and Francisco Eusebio Kino to undertake the enterprise. The conditions named were:

First—Possession of the country was to be taken in the name of the Spanish crown.

Second—The royal treasury was not to be called upon for any expenses whatsoever.

Fathers Salvatierra and Kino solicited and received sums of money in trust from individuals and from religious organizations to be used in the propagation of the Catholic religion in California. The money was to be spent in building churches and religious schools, and in paying the expense of founding missions, such as the Jesuit Order had instituted in Paraguay, India, Canada and Northern Mexico. The first contributors were Don Alonzo Davolos, Conde de Miravelles, Don Mateo Fernandez de la Cruz, and Marqués de Buena Vista, each giving $1000. Others followed with cash contributions or notes until the amount aggregated $15,000. The use of a transport and a small launch for the first expedition was offered by Don Pedro Gil de la Sierpa, treasurer of Acapulco.

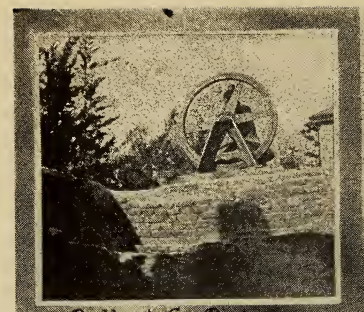
The Origin of the Pious Fund

A separate endowment fund for the missionary church was created. The first contributors for this were the congregation of the "Neustra Señora de los Dolores" of the City of Mexico, which gave $10,000;

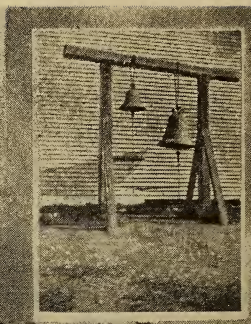
and Don Juan Caballero y Ozio, who gave $20,000 more. These contributions formed the nucleus of "The Pious Fund." Each new mission was to be placed on a monetary basis of $10,000. As the usual rate of interest was 5 per cent, the income was $500, and that sum was deemed sufficient for one church. Many zealous Christians left to the fund, from time to time, enormous sums of money. The Marqués de Villa Puente and his wife, the Marquésa de las Torres de Rada, gave over $200,000 in money and vessels to the work of establishing missions in California, and at their death bequeathed their entire estate and immense fortune to the Pious Fund. The Duchess of Gardia provided in her will that the life annuities left to her servants should, as the life estates fell in, go to the missions of California. In 1767 (two years prior to the establishment of the first mission in Upper California, that of San Diego) the annuities had amounted to $60,000, with as much more to come in. Another vast estate was left by Doña Josepha Paula de Arguelles of Guadalaxara, to the missions of the Philippine Islands, and to California jointly. The sum of $240,000 was the proportion that fell to the Pious Fund. It was through the judicious investment and expenditure of these vast sums of money that the Fathers were enabled to build the grand mission buildings of California, and to pay the attending expenses of so great an enterprise. Fathers Kino and Salvatierra's work lay entirely within the boundary of Mexico and Lower California, or the Peninsula, and not within the boundaries of the present State of California.

In 1842 President Santa Anna of Mexico confiscated the Pious Fund and incorporated it in the national treasury. This was accomplished by a sale of all properties, stocks, mines and negotiable papers comprising the Pious Fund, and paying the cash funds thus derived into the public treasury as a loan at 6 per cent per annum upon the capital therein invested, thenceforth. The amounts aggregated over one million and a quarter dollars. Spain had frequently borrowed money of the Pious Fund and given in exchange "notes at hand," and when, in 1821, Mexico became independent of Spain, Mexico assumed the obligation of the public debt—or so much of it as belonged to the viceroyalty. The government of Mexico did not always pay the interest on the Fund; but instead continued in the footsteps of the mother country and borrowed sums of money from the church fund, religiously placing to its credit the "note at hand." Between the years of 1807 and 1831, the missionaries of California received only $24,000 of interest on the Pious Fund. When Santa Anna absorbed the fund, affairs were in such a condition that the transaction created not a ripple in public sentiment; not a mention was made of it. The Pious Fund at that time (1842) gave no returns. By the treaty of Guadalupe Hidalgo (1848) entered into between the United States and Mexico, the latter cleverly inserted the clause that "all claims of the United States and its citizens against Mexico existing prior to the treaty are declared to be fully satisfied and extinguished;" no doubt hoping in this manner to evade any further payment of interest on the Pious Fund. In 1851 an effort was made to trace the Pious Fund, but so com-

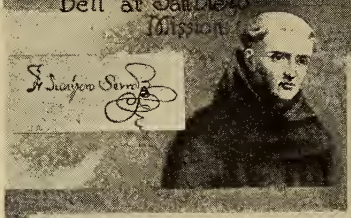
pletely had it disappeared from the Mexican records that not a trace of indebtedness to the missions remained to give a clue. In 1853, Archbishop Alemany, Bishop of Monterey, brought to light a package of papers marked, "Instruccion Circumstanciada" of Don Pedro Ramires, which proved to be a copy of Santa Anna's decree, and other papers, giving a complete list of each piece of property of the Pious Fund that had been given over to Santa Anna. This evidence enabled the Catholic Church of California to enter claims against Santa Anna for unpaid interest on the Pious Fund, and the claim was granted, the church receiving over nine hundred thousand dollars. This seemed in exact opposition to the treaty of Guadalupe Hidalgo, but owing to the unjust and illegal confiscation of the Fund in 1842 by Santa Anna, a law was evidently made to suit the case. The more recent controversy as presented at The Hague tribunal, regarding similar interest due on the Pious Fund, received the same verdict. Mexico must pay $1,420,682 (Mexican money) and on the 2nd of February, 1903, and every year thereafter, the sum of $43,050.99 (Mexican money) to the Catholic Church of California. If Mexico were to pay this sum annually, there would be ample funds for the propagation of the Catholic religion among the Indians of California, and there would be hopes of some repairs being made upon the decaying ruins of the mission buildings; but since Mexico has paid but $114,000 in 95 years there is little or no probability that she will begin now to pay her debts.



Bell at San Diego Mission



Bells at Old Town



Junipero Cross at Old Town

Mission San Diego De Alcala

50 El Camino Real Bells for San Diego County

—Photo, A. S. C. Forbes

MISSION SAN DIEGO DE ALCALA.

Mission San Diego de Alcala is 7.9 miles from Fifth and D Streets, San Diego, or 5.9 miles from Old Town. Can be reached by automobile. The road is marked by El Camino Real Bell guide-posts which give distances and directions.

Mission San Diego de Alcala (Saint James of Alcala) was the first permanent settlement made within the present boundaries of the State of California. It was located at a place called Cosoy by the Indians, now Old Town, San Diego. The first buildings were erected on the hill about two gunshots from the shore and faced the entrance to the port at Point Guijarros. The mission was founded July 16th, 1769, by Fr. Junipero Serra, assisted by Fr. Juan Vizcaino and Fr. Fernando Parron. The ceremony was attended by all the able-bodied men at San Diego. They were

Captain Vincente Vila, commander of the San Carlos, that lay idly in the bay for lack of sailors to make the return trip to Mexico; Doctor Pedro Pratt, Engineer José Canizares, eight soldiers, five convalescent Catalan volunteers, five seamen, a carpenter, a blacksmith, three servants and eight Lower California Indians. Two days prior to the founding of the mission, the Governor of California, Don Gaspar de Portola, accompanied by Fr. Juan Crespi and sixty-four of the most able-bodied men of the California expedition, had departed in search of the port of Monterey and therefore were not present at the founding of the first mission in Upper California.

The 16th of July was probably selected as the day on which the first mission should be founded because it is the date the Catholic Church in Spain commemorates the triumph of the Cross over the Crescent in 1212. A temporary structure had been erected as a chapel, bells were swung from the branches of a tree, a cross was constructed and raised. On this day the bells were rung, Fr. Serra blessed the cross, sung high mass and gave a short address to the small company assembled. The mission was placed under the especial care of San Diego de Alcala, a man born of lowly parents in the town of St. Nicholas, in the diocese of Seville, in Andalusia, Spain, who by reason of his godly life and good works was canonized by Pope Sixtus V, in 1588. San Diego was a Capuchin monk at the convent of Alcala in 1463. Many beautiful and interesting legends are told of his life, but the true history of his deeds is even more interesting than the legends.

The first missionaries assigned to the new post at

San Diego, California, were Fr. Serra and Fr. Parron. A few huts were erected, one of which was used as a chapel. The Indians were unfriendly but not hostile. No one understood their language, therefore progress was slow, amounting to little beyond trying to gain their good will. The Indians refused all food, but accepted trinkets for adornment and articles of clothing. That they refused food proved to be a blessing to the colonists, because the supply ship, San José, was lost at sea and no other food beyond what they had brought with them reached San Diego until late in March the following year. The Indians appropriated every article of clothing within their reach. They even crept into the tents of the sick and tore the sheets from under the men. On night some of the most daring were discovered on board the San Carlos cutting sails and ropes. Persuasions, threats, and even the noise of firearms, were met with ridicule. Finally, on the 12th of August, the Indians made a raid on the colony and attempted to massacre the entire company and gain possession of everything. They were repulsed, but returned three days later in much greater force. They were armed with clubs and bows and arrows. Fr. Vizcaino was wounded in the hand and his servant, José Maria Segerano, was killed. Several Indians were killed and others were wounded. They fled, taking their dead and wounded with them, but in a few days they returned in a subdued spirit and begged that their wounded be received at the mission for medical treatment. This was done, and a somewhat more friendly relation established. A stockade was built around the camp and no Indian carrying a weapon was allowed within the enclosure. Safety was assured, but no progress

made in missionary work. One lad about fifteen years of age came daily and Fr. Serra attempted to teach him some words in Spanish. In time he induced the boy to persuade the natives to bring their children, that they might be baptized. A child was brought, and Fr. Serra, full of joy, requested the corporal to act as godfather, and then, surrounded by the soldiers and Indians, proceeded with the usual ceremonies of baptism. However, when he raised his hand to pour on the regenerating water, the Indians snatched the child away from the surprised priest and hurried away. Fr. Serra attributed the frustration of the baptism to his own sins and even in later years when relating the incident tears of sorrow would fill his eyes.

Meanwhile new cases of illness occurred among the colonists and death carried away eight soldiers, four sailors, one servant and six Christian Indians. Therefore when Governor Portola returned only about twenty persons survived. Little wonder that small progress was made in missionary work! Prior to April, 1770, a year from the first appearance of the Spaniards, not a single neophyte was enrolled at the mission. Fr. Serra and his companion set to work to acquire the Indian language, and from that time began the dawning of Christian light at San Diego.

In 1771 Fr. Luis Jayme and Fr. Francisco Dumetz came from Mexico and were appointed to take charge of the mission. In August, 1774, the mission was removed about six miles up the valley of the San Diego river to a place called by the Indians Nipaguay. There are no accounts of the ceremonies with which the transfer was celebrated, nor is the exact date

known. By the end of the year the mission buildings, consisting of a dwelling, a storehouse, a kitchen of adobes and a wooden church measuring eighteen by fifty-seven feet and roofed with tules, were erected and the mission establishment was in better condition than at Cosoy. At the old site all the buildings were given over to the presidio, except two rooms, one for the visiting priests and the other for temporary storage of mission supplies coming by sea.

In 1775 the number of Christian Indians enrolled were ninety-seven; new buildings had been added, a well dug and considerable land made ready for sowing. October 3rd, Fr. Jayme and Fr. Fuster, who had succeeded Fr. Dumetz, baptized sixty Indians. That evening two of the recently baptized natives, under pretense of visiting relatives, left the mission and went from rancheria to rancheria telling the Indians that the fathers were about to baptize them by force. This excited the natives and caused over a thousand of them to attack the mission and also the presidio. On the night of November 4th they arrived in the valley of the San Diego river. Here they separated, one party proceeding to the mission and another to the presidio. Arriving at the mission, the Indians placed sentries at the huts of all the Christian Indians and threatened them with death if they moved or gave alarm. Other Indians sacked the chapel, robbing it of sacred vessels and vestments, while others set fire to the building occupied by the few soldiers as barracks. The flames and yells of the Indians awoke the guards and the priests. Fr. Jayme thought the fire accidental, and rushing out alone he met the large band of savages, whom he greeted with his usual salu-

tation, "Amad a Dios, hijos," ("Love God, my children"), only to be seized and dragged down to the banks of the creek, where he was stripped of his habit, beaten and shot to death with arrows.

In one of the buildings lived the blacksmith and the carpenter, and with them was Ursulino, the carpenter from the presidio, who had been ill and was at the mission to recuperate. The blacksmith, José Maria Arroyo, rushed out, sword in hand. He fell, pierced with two arrows, and died almost immediately. Ursulino was wounded with arrows, which some days later proved fatal. Felipe Romero, the carpenter, seized a musket and rushed to the defense of the guards—but there were only three guards and a corporal, and what could they do against hundreds of savages? These men and Fr. Fuster took refuge in the only adobe building, which was a small room used as a kitchen, but had only three walls, the remaining side being exposed to the enemy. The roof was of dry branches. To protect themselves the soldiers erected a barricade with two boxes and a copper kettle. By the time the opening was closed two soldiers were wounded and disabled, leaving only the corporal, one soldier, the carpenter and the priest to defend the mission. The corporal, being an excellent shot, did the shooting, while the others loaded the muskets. The result was that every Indian who approached the open space was either killed or wounded. Then they set fire to the roof, which quickly burnt. During the fire the greatest danger ensued lest fifty pounds of gunpowder which was stored in the kitchen might be ignited by the falling firebrands. To prevent this disaster, Fr. Fuster courageously sat upon it. In this

manner the gallant little party defended themselves until daybreak, when the Indians fled, carrying with them their dead and wounded. The survivors, crawling from behind their kettle and box battlements, met the Christian Indians, who with tears and lamentations related the story of their confinement.

Search was at once made for Fr. Jayme. His body was found near the creek, bruised from head to foot with blows from stones and clubs. His face was disfigured beyond recognition and there were eighteen arrow wounds in the body. Fr. Fuster had two biers made, upon which the bodies of Fr. Jayme and the blacksmith, José Arroyo, were borne to the chapel of the presidio for burial. Ursulino died a few days later and was buried also in the chapel. Fr. Fuster resumed the mission work, holding services at the presidio.

News of the disaster at San Diego was conveyed to Captain Fernando Rivera, head of military defense in California, and reached him at Monterey on December 13th. He notified Fr. Serra at once. When the latter heard of the death of Fr. Jayme, he exclaimed: "Thanks be to God; that land is watered; now will follow the conversion of the San Diego Indians." The next day a requiem mass was sung, at which six fathers assisted. Captain Rivera made preparations for immediate departure for San Diego. He was accompanied by ten or twelve soldiers. On the way south they stopped at Mission San Gabriel January 3rd. The following day a large colony of settlers from Mexico under the command of Captain Juan Baptista de Anza arrived at the mission. The danger at San Diego caused Anza and seventeen of his sol-

diers, and also Fr. Pedro Font to accompany Rivera. They reached the presidio on January 11th. Investigations were made regarding the outbreak. Indians were brought in from the rancherias, forced to testify, flogged, liberated and some were imprisoned, Finally one old Indian named Carlos, a former neophyte, came to the chapel and confessed to having been a ringleader in the revolt. He professed sorrow, but as he was afraid of the military he took refuge in the church. Rivera ordered Fr. Fuster to deliver up the culprit, on the plea that the right of church asylum did not protect such a criminal. He claimed that according to the papal bulls of four Popes, i. e., Gregory XIV, Benedict XIII, Clement XII and Benedict XIV, such people as murderers, robbers, mutilators, forgers, heretics, traitors and the like were denied the privilege of church asylum, and also claimed that the edifice was not a church anyway, but a warehouse used temporarily for worship. Rivera with several soldiers entered the chapel and dragged forth the Indian, for which act he and the men were excommunicated. The trouble was referred to Fr. Serra, who naturally sustained Fr. Fuster, especially since the padres claimed that no one could take a refugee from the church without license from the bishop. Relations between the military and the missionaries had at no time been altogether satisfactory, and this added fuel to the flame and was the principal cause or reason for the delay in the reconstruction of Mission San Diego. It was not until 1780 that a new church, strengthened and roofed with pine timbers, was completed and dedicated. A report on the condition of the mission given by Fr. Lasuen in 1783 is as follows: "A church,

ninety by seventeen feet; a granary, seventy-five by seventeen feet; a storehouse, a house for sick women, a house for men; a shed for wood and oxen, two houses for the fathers, a larder, a guest room, and a kitchen. These were all of adobe and from fifteen to seventeen feet high. With the soldiers' barracks, these buildings formed three sides of a quadrangle of one hundred and sixty-five feet. The fourth side consisted of an adobe wall, fifteen feet high, with a ravelin a little higher. There was a fountain for use in tanning, two adobe corrals for sheep and one for cows. These were outside the walls." At this time there were 740 neophytes under missionary care. San Diego was the first mission to register 1000 baptisms. The cabins for the Indian neophytes (converts) were of wood and grass. Other facts regarding this mission are that in 1793 a tile-roofed granary of adobe, ninety-six by twenty-four feet, was erected; in 1795 the vineyard was surrounded by an adobe wall 1,500 feet in length, and in 1800 an extensive system of irrigation was begun and finished a few years later. About three miles above the mission the river was dammed by a solid stone wall thirteen feet thick and covered with a cement that became as hard as rock. In the center was a gateway twelve feet high and lined with brick. The dam was standing in 1874, but walled up with sand. From this dam an aqueduct constructed of tiling that rested on cobblestone and cement foundation carried a stream of water one foot deep and two feet wide to the mission lands. It was built through a precipitous gorge, often crossing gulches that were from fifteen to twenty feet in width and depth, but it was so strong that in

places it supported itself long after the foundation had crumbled.

On May 25th, 1803, the mission was damaged by an earthquake. In 1804 the bodies of Frs. Jayme, Figuer and Mariner were taken from their old resting place and deposited in one grave, but in separate boxes, between the altars of the church, Fr. Jayme being placed nearest the altar of the Blessed Virgin, Fr. Mariner near the statue of St. James, and Fr. Figuer farthest south. Three stones were erected over the graves.

On September 29th, 1808, work was begun on a new church, the ruins of which stand today. It was completed and dedicated on the day of the titular saint—San Diego de Alcala—November 12th, 1813. The ceremonies were conducted by Fr. Barona of San Juan Capistrano. The first sermon was preached by Fr. Geronimo Boscana of San Luis Rey, and the second by the Dominican Ahumada, whilst Lieut. Ruiz acted as sponsor. In 1821 the prosperity of the mission was such that a crop of 21,000 bushels of wheat, barley and corn was raised. This was, with but a single exception, the largest crop ever raised at any mission. In 1830-31 the mission owned 8,822 head of cattle, 1,192 horses and mules, and 16,661 head of sheep, and there were 1,506 Indians on the roll of the mission. In 1834 Mission San Diego was secularized and passed into the hands of a parish priest. Fr. Fernando Martin was one of the few missionaries of California who finally took the oath of allegiance to the republic of Mexico. From the time of the establishment of the mission in 1769 to the date of secularization, 1834, there were 6,638 persons baptized.

1,879 couples married and 4,428 persons buried. Twelve years later, that is, on January 6th, 1846, an inventory was taken of the mission property, and there were 110 head of cattle, 65 horses and 14 mules. So much for secularization. In June of the same year the Mission San Diego de Alcala was sold to Santiago Argüello for past services to the government. His title was not sustained, but in accordance with a decision of the United States Land Commissioner, given in 1856, which was based on the old Spanish law that divided church property into two classes, sacred and ecclesiastical, and whereby sacred property could not be sold, Mission San Diego was returned to the church. "Sacred property" is that which is formally consecrated to God, such as churches, church buildings, vessels and vestments. This included the priests' houses and their gardens. According to this decision all the church properties of the missions that had been sold by Governor Pio Pico reverted to the church, while the ecclesiastic or mission lands were considered government property.

The ruins of Mission San Diego de Alcala stand on the bluff overlooking the broad Mission Valley, a sad remnant of past importance and prosperity. Only the facade of the church, and the walls and roof of one or two monastic rooms remain. Round about are banks of adobe mercifully screened by spreading branches and low shrubbery, as if to veil in pity the wreck that has been made by time and the neglect of man.

"Mater Dolorosa," the Bell, is picturesquely posed upon a pile of crumbling adobe that was once the tall, graceful tower of the mission. It was placed

there in 1894 when it was recast from fragments of other bells that had been used and broken in bygone days. It is rung by a wheel, as there is no place to hang it—and the clang is in truth like a mother of sorrow wailing over a crushed and broken child.

Remains of the old water tunnel may be traced. Its course is from the interior of the main enclosure of the mission patio to a deep well further down the slope; and from this well, which was fed by springs, there runs another tunnel further down the hill to another well, from which in mission days water in great quantities could have been obtained in case of urgent need. Thus did the padres protect their establishment against the aboriginal Indian. The tunnels were sufficiently high to permit a man to walk upright almost the entire length. Portions are now caved in, but the remains fully attest to the foresight and precaution taken by the missionaries in their labors of settling the new country.

Below the bluff are some ancient olive trees and a few palms; they also are remnants of past glory, and are all that is left of an orchard that was the pride of the mission. The orchard was separated from the mission by El Camino Real, the Royal Road, or pathway, that joined all of the Franciscan missions of California.

El Camino Real began at Mission San Diego and following north, touched at each of the twenty-one missions, the three pueblos and the four presidios. It was like a chain that linked a band of jewels, and it has been by the restoring of El Camino Real that the missions have been rehabilitated and reset. The Old Road of the missions is marked by a unique

and most appropriate guide-post. It is a mission bell surmounting a post that carries also a signboard giving road directions, and, now and then, some historic fact about the missions. The first one of the bell guide-posts stands in front of Mission San Diego de Alcala and bears the following inscription: "Erected 1913 by Mr. and Mrs. A. S. C. Forbes, in memory of Fray Luis Jayme, the first martyr of California. Fr. Jayme was massacred by the Indians November 4, 1775. The bell was blessed and christtened 'Jayme' by Rev. J. C. Mesny."

Bell guide-posts direct the traveler to Old Town, the site of the first presidio, and from thence to Mission San Luis Rey, Pala, San Juan Capistrano, Los Angeles, Santa Barbara, San Francisco and Sonoma, leading by way of all of the missions.

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SAN DIEGO

San Diego is the extreme southwest city of California. From Los Angeles it is 130 miles via El Camino Real, the State Highway which leads through Rose Cañon and is marked by the mission bell guide-posts that give distances and directions. The Old Pueblo land grant of San Diego extends to within two miles of Del Mar, therefore the city limits are 20.4 miles north of the improved town of San Diego, which fact explains the reason that the road is not better improved. It is not a county or state highway, but a road through land that belongs to San Diego. The road is good and has few grades beyond six per cent. It is winding but with good curves.

Hotels: The San Diego, a room and bath for a dollar and a half a day and up. U. S. Grant, tariff, $1.50 and up. Hotel del Coronado.

Mission Garage, near corner of India and D Sts.

The history connected with the founding of modern San Diego is unique. A man by the name of Alonzo E. Horton came from Connecticut to California in the early gold-digging days. In 1867 while in San Francisco he attended a public meeting for the discussion of "What Ports of the Pacific Will Become Big Cities." Among them San Diego was mentioned. Within four days he had closed out his business interests in San Francisco and was on his way to San Diego. It was a fateful day for the sleepy little Old Town when this insistent man of progress landed from the steamer Pacific and began to investigate the possibilities and advantages of the port as a future

big city. The present site of the city was then a waste of sagebrush and chaparral. Upon inquiry, Mr. Horton found that he could buy the property by having it put up and sold at auction. But in order to insure a legal title it was necessary to first hold an election, which the trustees refused to do owing to the expense attached thereto. Horton put up five dollars for election expenses, posting the three notices himself. In due time an auction was held and the first tract of land put up consisted of 200 acres. Horton bid one hundred dollars, and was surprised to find that everybody laughed. He found he was bidding too high and became more moderate. He was the only bidder on all the quarter sections, with the exception of Judge Hollister, who overbid him five dollars for a fractional section, the part which is now the site of Florence Heights. Horton told the Judge he could have it, but the Judge begged him to bid over him, and he finally consented to give twenty-five cents more and take the land. The thousand acres he bought cost him twenty-six cents an acre. At the close of the sale Hollister remarked to Horton that he would not give a mill an acre for all the land he had purchased, adding "That land has lain there a million years and nobody has built a city on it yet."

"Yes," said Horton, "and it would lay there a million years longer without any city being built upon it if it depended upon you to do it." The thousand acres he had bought for twenty-six cents per acre were destined to be worth millions of dollars during the lifetime of the purchaser. The first construction work that Mr. Horton did was to build a wharf at

the foot of Fifth street. It cost him $45,000. In 1870 he built the Horton House at a cost of $150,000. It was at that time one of the finest hotels in the State, but it has been torn down to make room for the million dollar U. S. Grant Hotel.

Today the foresight of Alonzo Horton is recognized. The site which he chose for San Diego is a logical one for the first port of call in California north of the Panama Canal. It is a broad mesa stretching from the water's edge to the bluff overlooking the Mission valley. It rises high over the matchless bay that spreads out before it like an inland sea. As for the bay, it is one of the few great harbors of the world. It has an area of twenty-two square miles, is completely landlocked, and has a depth of water over the bar at low tide of thirty-five feet. The main channel inside the bay will average from 1,500 to 2,000 feet in width and from 35 to 70 feet in depth at low water.

By act of the State legislature, May, 1911, the city of San Diego was granted absolute control of its water front, and the tidelands adjacent thereto. The tidelands comprise an area of 1,460 acres and lie adjacent to the city and constitute its waterfront, about eleven miles in extent.

The bay is protected by Point Loma, a magnificent headland projecting fifteen miles out into the Pacific ocean. On the crest of this promontory, four hundred and sixty-four feet above sea level, is the old White Light Tower, established in 1851, but which now serves only as a day mark for ships, while far below is the modern lighthouse station built in 1891 and from which the watchers of the fog flash signals

of alternate red and white every twenty seconds. These lights are visible fifteen miles away.

Other places of interest on Point Loma are Fort Rosecrans and the U. S. Wireless Station, with a record of having received messages from Cuba and Key West. There is also the naval memorial monument to the Bennington martyrs, and the homestead which is the international headquarters of Theosophy.

Toward the south from Point Loma lies Coronado and Ballast Point. The latter was so named from ships taking rock from it as ballast in early days to Sacramento, where it was sold at twenty dollars per ton for street paving. Ballast Point is the old Spanish stake light station. It was changed to a beacon light in 1890 with a fixed white light visible eleven miles distant It has a ten-second fog bell run by machinery.

Coronado Peninsula protects the mainland from the waves of the sea. On the point of it lies the U. S. aviation fields, and then comes Coronado, which is considered a part of San Diego, although it has a separate city government. It has a famous hotel and a quaint tent city, which yearly attracts thousands of tourists.

On the mainland is Balboa Park, the site of the Panama-California Exposition of 1915. It is a magnificent tract of fourteen hundred acres of rolling ground, broken here and there by deep gorges, spanned by artistic bridges. From the canyon that almost surrounds it the hillsides slope gradually up to the level mesa that was crowned by the Exposition buildings.

The boulevards, streets, county and state highways of San Diego city and county are exceptional. The

county has expended approximately two million dollars in the construction of good roads. Most of them have been surfaced with disintegrated granite and no grade exceeds six per cent. Beautiful curves and proper bridges connect between five and six hundred miles of wonderful contour roads over the county. Besides the county roads, the State has built about one hundred and fifty miles of highway which is sixteen feet wide, with a base of concrete, and surfaced with a mixture of oil and small rock screenings for a wearing surface, at an approximate cost of $6,500 per mile. Seventy miles of this State highway is El Camino Real and is marked by the mission bell guide-post. It lies mainly along the Pacific coast, while eighty miles lie east of San Diego and connect with the great Imperial valley. The perfection of the county road system is due principally to the exceptional ability of the county surveyor, Mr. George Butler, who has worked indefatigably for years upon the plan and grades for this network of good roads. The drive through the mountains is excelled in scenery by no other part of the State except the Yosemite valley.

Ramona's Marriage Place: It is the restored Estudillo House, with thick adobe walls, heavy mission timbers, hidebound rafters, broad verandas and beautiful, flowered courtyard and is one of the most interesting landmarks in Southern California. Formerly it was the residence of Don José Antonio Estudillo, one of the most prominent and influential men of the State. In 1825 Don José was granted a lot upon which to build a home. In a short time he had erected a spacious house of adobe, which he and his family occupied as a residence for over sixty years. It was, however, allowed to pass into ruins, from which picturesque state it was rescued by John D. Spreckels and Bros.

In October, 1907, Maria Antonio Estudillo de Osuna sold the property to Salvador R. Estudillo and he in turn transferred it to the Spreckels interest. The restoration was made under the personal direction of Mrs. Hazel W. Waterman, one of the few women architects in Southern California. It was necessary to replace the roof timbers and put in new sills and door lintels in order to sustain the great weight of the adobe walls, which are three feet in thickness. The roofing is of caresa brought down from the Cuyamaca region for this purpose. Caresa has the appearance of bamboo and is cut in lengths of several yards. Over the heavy timbers is laid a network of caresa and upon it is then placed the tiling. A skilled tilemaker, Jesus Duarte, was brought from Mexico to make the tiles for the roof and floor, but the tiles on the floor of the patio were made by the Franciscan fathers about the year 1775. A tablet on the wall of the veranda tells us that "they were

used to line the aqueduct bringing water from the dam constructed across the San Diego River to the old mission. The Estudillo House is indebted to Mr. D. C. Collier, who donated these tiles from a portion of the aqueduct on his property, 1910."

The charming old house forms three sides of a square, the center of which is a spacious patio, with a fountain of sparkling water. Sweet Castilian roses cling to the adobe walls and cast dreamy shadows over the historic benches. Down through a shadowy arbor is Ramona's Well, where the glistening waters reflect this message from the pebbles and shells:

"Quaff ye the waters of Ramona's Well,
Good luck they bring and secrets tell,
Blest were they by sandaled friar,
So drink and wish for thy desire."

Near by the well, there is one of the old historic palms that stood guard at the foot of Presidio Hill for more than a century, but fell in a storm several years ago and has now found a final resting place in this hospitable patio. It reminds one of a hoary hermit tucked away in the quiet corner of the garden. There is an old outdoor bake oven, and over by the wonderful cactus parking is an old overland stage coach. It is old "Diamond Tallyho," a Banning coach that was shipped around the Horn at a cost of $1,600. It is the property of the San Diego Pioneer Association and at the very sight of it old-timers burst into fits of reminiscence, for the stage is a '49er and used to make the run from Fort Yuma.

There is also an old Spanish carreta, which is of even greater interest than the coach. On the veranda

there is posed an old tufa filter, belonging to the Altemarana family. It is only one of many interesting things scattered about the court, and as for the rooms of the house they have become a historical museum. They are filled with objects of interest, such as a chair used by the first district judge of California; an old print of the presidio; quaint pictures, old furniture, and costumes that make Ramona's Home an educational institution as well as a pleasure resort, for here you see California as it was a hundred years ago and you hear the history of the missions told in an interesting style by the most genial of hosts, Mr. Thomas Getz, as he takes you an imaginary trip along El Camino Real and pauses at each mission to recount in an inimitable way its romance and history.

Old Chapel: The most interesting building in Old Town is the little old chapel made of adobe, but all of its adobe beauty and quaintness is lost behind boards—instead of repairing the adobe walls someone has encased this monument of historic interest within an impenetrable screen. At the rear hung two old bells, one bearing the inscription: "S. Ivan. Nepo Muceno. Ave Maria Purisima. 1802," the other was a small bell of more modern date. They hung behind this church for years and attracted more interest than the church itself—because the church cannot be seen. They have been recently removed to the modern church nearby and hang in the belfry.

The Cemetery and the Jail, both prisons of the flesh, are interesting places—both are relics and remnants. The latter was built by a man who became

its first inmate and found a way to blow up the results of his own handiwork, free himself and leave no walls for other culprits. To this day Old Town has no jail, nor does it need any.

Presidio Hill: The great cross on Presidio Hill was erected by the Order of Panama in 1915 in memory of Fr. Junipero Serra and his works. His work was the founding of the Franciscan missions of California. The first crude chapel was located on this hill. It formed a part of the first settlement and was enclosed within the palisade, together with the presidio or fort. The massive cross is made of steel, concrete and fragments of tiles from the old buildings, tiles that weld the past and present, that wring from the founders of the modern city a cry of recognition and appreciation of the man and first master of the port, Fray Junipero Serra. At the foot of the cross is a bronze tablet bearing the inscription:

IN THIS ANCIENT INDIAN VILLAGE OF COSOY
DISCOVERED AND NAMED SAN MIGUEL BY CABRILLO
IN 1542
VISITED AND CHRISTENED SAN DIEGO DE ALCALA BY
VIZCAINO IN 1602
HERE THE FIRST CITIZEN
FRAY JUNIPERO SERRA
PLANTED CIVILIZATION IN CALIFORNIA.
HERE HE FIRST RAISED THE CROSS
HERE BEGAN THE FIRST MISSION
HERE FOUNDED THE FIRST TOWN, SAN DIEGO
JULY 16, 1769
IN MEMORY OF HIM AND HIS WORKS
THE ORDER OF PANAMA 1915

Without this history San Diego would be as hundreds of other California towns, but with it stands alone, the first town of the greatest State in the Union.

—*Photo, Mrs. A. S. C. Forbes*

MISSION SAN LUIS REY.

Mission San Luis Rey is 45 miles north of San Diego and 4.7 miles inland from Oceanside. It is 85 miles from Los Angeles via El Camino Real, the State Highway, which is marked by Mission Bell posts that give distances and directions. There are no hotel accommodations nearer than Oceanside.

Mission San Luis Rey, the second station on El Camino Real, was the grandest of the mission establishments. It was founded on the 13th of June, 1798, by Fr. Fermin Lasuen, president of the missions, assisted by Fr. Santiago and Fr. Peyri. The ceremony was supplemented by the baptism of fifty-four children. Within a week Fr. Peyri, who was left in charge, had baptized seventy-seven more. By July he had 6,000 adobe bricks ready to begin the erection of the mission buildings, which were completed and ready for dedication in 1802. They were dedicated

to God under the invocation and patronage of San Luis, Rey de Francia (Saint Louis IX, King of France). During the first decade this mission made larger gains in number of neophyte population and had a lower death rate than any other. Fr. Peyri was beloved by all. He ministered personally to the needs of his charges and likewise superintended the agricultural pursuits. In 1818 San Luis Rey was the most prosperous mission in California, in spite of the fact that so many of the sheep died that it was necessary for the padres to go as far north as San Juan Bautista to obtain wool enough to make clothing for the neophytes at the mission. Fr. Peyri early established a hospital, in which he erected an altar, and took great pains to instruct the Indians in the law of correct living and how to take care of the sick. The highest number of neophytes enrolled at one time at San Luis Rey was 2,869, which was in 1826. In 1828 there was a white population of thirty-five, which fact gives an idea of the isolation and self-sacrifice that these missionaries endured for the sake of assisting humanity. Fr. Antonio Peyri, unlike most of the Franciscans in California, was a strong supporter of the Mexican Republic and his surprise and disappointment at the enforcement of secularization knew no bounds. The pathetic romance of his being spirited away at night and taken on board a vessel anchored in the bay at San Diego is one generally credited by those interested in the missions. The story says that when the neophytes learned that the padre had been taken away by the emissaries of the Mexican govrnment they mounted their ponies in

the grey dawn of the morning and gave a wild chase to the sea to try to rescue the padre and bring him back to the mission. As they appeared near the shore the ship "Pocahontas" weighed anchor and slowly sailed out to sea. Two of the most venturesome ones swam after the ship and were taken on board and carried to Spain by the father.

Fr. Antonio Peyri

Mission San Luis Rey has a most beautiful location. It is situated on an eminence which commands a splendid view of the surrounding country and at the same time lends charm to the scenery by its own grandeur. Near by flows the River San Luis Rey, and surrounding the mission is a small hamlet, mostly Indians and Mexicans, which add life and interest to the picture. The architecture of the buildings was more perfect than most of the missions. The style was a composite of Spanish, Moorish and Mexican, forming a type well called "Mission." The church was built of adobe and faced with burnt brick. It has a finely arched facade, a handsome doorway, a massive yet graceful bell tower, and a mortuary chapel which is an individual feature of San Luis Rey. This was the only mission that progressed after secularization, but it too declined after a few years and was finally sold on May 18th, 1846, to José A.

Cot and José A. Pico for $2,437; but their agent was dispossessed and they failed to regain possession. Later it was decided that Governor Pico had had no right to sell the missions of California, and San Luis Rey, together with the other missions, was returned to the church. But it was returned in a dilapidated and sorry condition. During the Mexican war it had been used as a military post and its value had dropped to the lowest minimum. At the time of secularization the valuation of San Luis Rey was placed at $203,737, debt $93,000—the records say that "the church, 30x189 feet, of adobe, roofed with tile of clay, board ceiling, 9 doors, 18 windows, 4 adjoining rooms, all valued at $30,000, was included in the total amount, as were also the six ranchos valued at $40,437. These were Pala, Santa Margarita, San Jacinto, Santa Isabel, Temecula and San Pedro."

The mission ranchos have passed into private ownership; the Indians are gone, and the ruined mission building was given, most fortunately, into the hands of Rev. J. J. O'Keefe, O.F.M., in 1892, at which time a community of Franciscans was established and they began the restoration. The buildings that had been pillaged for the tiles and rafters, the beautiful arches that had been blown down with powder to get out the brick, the doors and windows that had been appropriated by unscrupulous parties that they might build up historic ranch houses, were made to live again and Mission San Luis Rey arose as a phoenix from its own ashes. The restoration has been made by contributions, mostly from the Franciscan Order of Mexico. During the residence of Fr. O'Keefe, who restored the mission, there was expended about

$50,000, not all of which was used on the restoration —but an idea of the expense of restoration may be obtained by the fact that one thousand dollars was spent in rebuilding the mortuary chapel. It is one of the most beautiful parts of San Luis Rey. The general buildings of the mission are again in good condition and are a credit to the Catholic Church and the State of California. The restorations have been made along the original lines and from the material upon the ground. The adobes were moulded by Indians under the direction of the padres and were made from the adobe soil that lay on the ground to the depth of several feet and which had at one time been other buildings of the mission, such as the blacksmith shop, the saddlery, the carpentry shop and the hospital, all of which have long since fallen and were left in heaps of ruins. The interior decorations are copies of the originals, remnants of which were readily seen in many places.

Upon entering the church one is attracted to two Moorish archways; the one to the left enters the patio, and through the open door there is in view the old fountain and the belfry steps, worn and decayed, that lead to the tower and the outlook—while toward the right is an entrance under a beautiful shell arch to the mortuary chapel, which is by far the most interesting portion of the mission. It is octagonal, with a small circular pillar marking each form of the octagon, and the interesting thing is that each pillar was formed of brick moulded in a round form, the cornice concave, moulded and plastered in its proper form and the cap moulded in one square piece—most particular and unusual workmanship. This chapel

was originally constructed to provide a place where the Indians might come and remain to weep and to wail aloud for the dead. When the bereaved ones could not be pacified they were conducted to this chapel and allowed to remain until their grief was assuaged. There is a small pulpit and altar, both reached by means of blind passages.

The tower has been beautifully restored, as have also the lookouts. From the latter, in mission days, Indian boys were stationed on prominent points near the tower and instructed to watch over the valley. No one could approach the mission without their presence having been known and heralded long before they arrived. From these lookout stations messages were signaled to the herders in the field—by day a flag was used and by night a light. Toward evening a signal flag told the herder the number of sheep and cattle to drive to the corral for use the following day. As there were two thousand persons and more to supply with food, the number of animals slaughtered daily was tallied by the hundred and was always an item of great consideration. In the belfry hang two bells. One is small and cracked, but is said to be an original bell of the olden days; the other is large and has been recast.

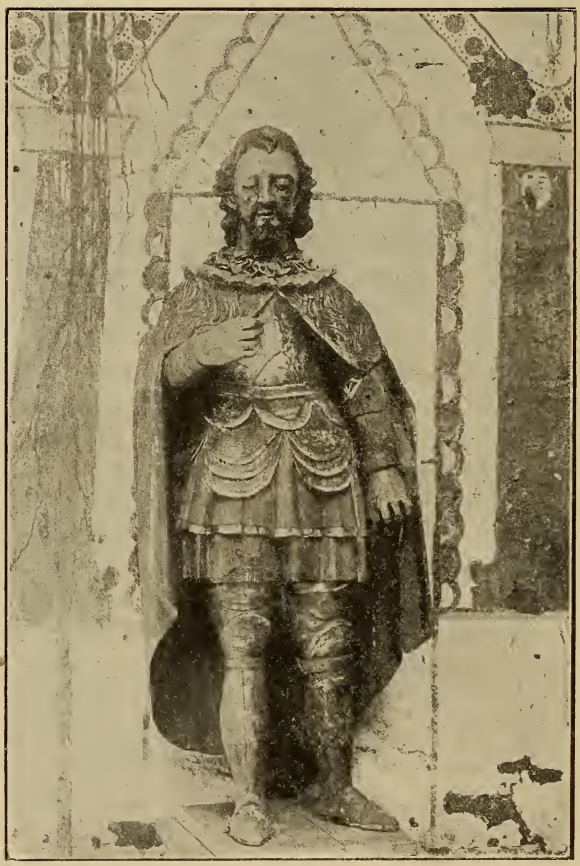
The tiles that cover the restored building were brought back by those who had taken them away. In some instances they were taken from the roofs of houses and returned without the padres even asking for them. Cells for the priests, opening on the inner court, have been restored. The restoration is fairly satisfactory to those interested in historical monuments.

Three original paintings have been returned, all of inferior workmanship. In mission days there was a splendid system of irrigation at San Luis Rey. A set of pipe lines that ran from a water supply was carried down to the mission by twelve pipes laid underneath the ground. They were small, but were of burnt brick, and led to a reservoir, and from them the fields were irrigated. Great quantities of that old pipe have been turned up by the recent settlers as they plowed and cultivated the soil back into use.

The old road, El Camino Real, which ran in front of the mission, became closed and there was no direct approach to this most interesting of all the missions. Through the influence and activity of A. S. C. Forbes, president of El Camino Real Association; George Butler, county surveyor of San Diego County, and T. J. Fisher, supervisor, it has been opened, and the road, though at the present date still unimproved, now follows the original route past the mission, then turns into Camino Real de Pala, a most scenic and beautiful drive of twenty miles in length.

In making the improvements at the mission some of the old tiles and bricks were found to bear the imprint of some foot or hand or other distinguishing mark of a person or age when it was made—all these have been reverently preserved. The baptismal font has been restored, but the original basin for holy water has been left untouched. From this basin 5,586 baptisms were made during the mission days of California. In the cemetery there is a cross which is said to be the original one that was blessed at the founding of Mission San Luis Rey—of necessity, it has been greatly repaired.

Another cross marks the resting place of Fr. Salvidea, who served at different missions in California from 1805 to 1846. He was one of the most beloved of the Franciscan missionaries who settled California.



Statue San Luis Rey, Pala

—Photo, A. S. C. Forbes

PALA

Pala is located at the foot of the Palomar mountains. It is twenty miles inland from Mission San Luis Rey, with which it is connected by Camino Real de Pala, an excellent county road marked every mile by the Mission Bell guide-post. From San Diego it is 64.8 miles.

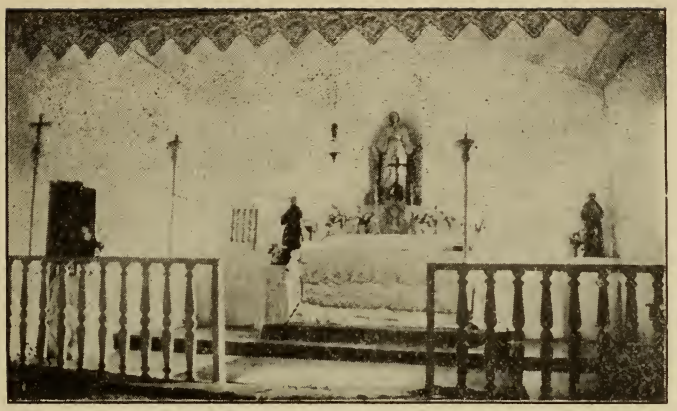
Pala is an Indian reservation and has not hotel accommodations.

Pala was not a mission, but a branch establishment or asistencia of Mission San Luis Rey. It is situated in a picturesque, beautiful valley through which runs the river San Luis Rey. The architecture is plain, the structure having but one distinguishing feature, the detached campanile, which is a reproduction of the campanile at the old church at Juarez, Mexico, that was built in 1549. The base of this tower, which, by the way, is in the cemetery and not a part of the chapel, is of cobblestones, upon which is

reared a superstructure of cement and adobe with arched openings for bells. The top is crowned by a growing cactus as well as by a glistening cross.

Pala was founded in 1816 by Fr. Antonio Peyri under the invocation of San Antonio de Padua. The establishment of a chapel at Pala was a necessity in order to meet the needs of the great number of Indians living in the mountains and who were unable to attend service at Mission San Luis Rey. Within less than two years after the founding of Pala there were over one thousand converts enrolled. The Indians were of a superior type. They were athletic, being graceful dancers, magic runners, and soon become expert horsemen. They welcomed their four-footed friend, the horse, and found great sport in racing.

After the secularization of the missions Pala became a picturesque ruin. Through the energy and ability of Rev. George D. Doyle, resident priest, the delapidated landmark has become a splendid monument to religious ardor. Father Doyle sent letters to personal friends in which he set forth the needs of his picturesque but needy charge, and their response, amounting to $860, enabled him to perfectly and fittingly restore the chapel, the campanile and rooms for his own habitation. Before Father Doyle took charge at Pala the quaint and even beautiful mural decorations that adorned the walls had been whitewashed out of existence, and the attempt to replace them does not give a pleasing effect. The present altar is one that was brought by the Indians from their former home when they were exiled from Warner's ranch. A long strip of drawn work of very exquisite design, handiwork of the same Indians, hangs from a beam of the



—*Photo, A. S. C. Forbes*

Altar, Pala

ceiling and marks a division for the chancel. The floor is made from the original tiles which were taken up and reset after the floor had been leveled. To avoid the step at the door Father Doyle ever thoughtful of the old people had the approach made an incline and not a step—not a bad idea for modern churches where it is ever the old and not the young that make an effort to attend church.

In the restoration of Pala some wooden beams have been replaced with iron girders and some leather thongs by iron bolts. The repairs have been made along the lines best adapted to safety and endurance.

The Indians at Pala seem contented and happy. The old ones long for their old environment but the younger ones have outgrown the great desire to return to Warner's ranch and the Hot Springs, Agua Caliente.

The removal of the Indians took place May 12th, 13th and 14th, 1903. The allotment of lands in severalty

to the Indians of the Pala reservation was not ratified by the United States government until 1913. All these years the Indians had lived in the disgraceful and ridiculous government shacks, but as soon as they knew the land was to be their own they began at once and with a will to build substantial houses and make permanent improvements. Trees have been planted and in many instances almost hide the small portable houses of those who have been unable to replace them with better ones, and the valley appears as a garden.

The school does not meet the needs or demands of the older children and they are sent to Sherman to finish their education, and there become trained out of their scope of advantages so that when they return to Pala they miss the electric iron and the mandolin and rebel at having to go out and chop wood and carry water.

The Eviction of the Warner Ranch Indians.

The eviction of the Warner Ranch Indians was the crowning crime of the white men against the California Indians. Had the Sequoia League and the Warner's Ranch Indian Commission worked one-half as assiduously in defense of the Indians' title to their homes on Warner's ranch as they did to evict them, they would have been sustained, for the sympathy of the public for the Indians was so intense that it required only a strong leader to turn the tide against this cruel injustice. But these very organizations that were expected to lead an agitation in favor of the Indians were the ones that turned against them and aided in their eviction.

J. J. Warner came to California in November, 1831. He married Anita Gale at the Mission San Luis Rey

in 1837. She was the daughter of Captain Gale of Boston, who brought her to California when five years old and placed her in the family of Doña Eusaquia Pico, widowed mother of Pio Pico, where she remained until her marriage with Warner.

Mr. Warner became a naturalized Mexican citizen and was grantee in 1844 of Agua Caliente, afterwards known as Warner's ranch. (The foregoing is an extract from the annals of the Historical Society of Southern California, 1895.) In 1848 the treaty of Guadalupe Hidalgo was signed. Quoting from the report of the special agent for California Indians, Mr. C. E. Kelsey (the report printed March 21, 1906, by the Carlisle Indian School), on page 4 we find the following:

"The treaty of Guadalupe Hidalgo, which ceded California to the United States, guaranteed Mexican land titles in the ceded territory as they stood at the time of the transfer. Under Spanish and Mexican law Indians had certain rights to the lands they occupied and could not legally be evicted from them. It would seem that this right was an interest in the land and one entitled to protection under the provisions of the treaty of Guadalupe Hidalgo.

The act of Congress which provided for the settlement of the titles to Spanish and Mexican grants imposed upon the commission appointed to make the settlement the duty of first setting apart for Indian use all lands occupied by them. It may therefore be assumed that Congress considered that the Indians had substantial rights. It was the duty of the commission to investigate and confirm the Indian title wherever Indians occupied lands included within the limits of a Spanish or Mexican grant."

Page 5: "The United States has always recognized, and the Supreme Court has held that the Indians have a right to occupy the land, which right is termed the Indian right of occupancy, a right which can be cancelled only by mutual agreement."

Notwithstanding the above acknowledged conditions of law, the Warner ranch Indians were evicted from a

home that they and their ancestors had occupied from the time that the Spanish took possession of California, in 1542. Indians do not voluntarily remove from comfortable locations, especially when their dead have found sepulcher near the place.

The removal of the Indians to Pala was arranged through a commission, the chairman of which was C. F. Lummis, at the time editor of Out West, a magazine in which he published the fact that the United States government had paid $46,230 for 3,438 acres of land, of which 2,000 acres were arable and 316 of it now cultivated by irrigation. This was the Pala reservation. By this purchase the United States government paid $13.44 an acre for the entire land, or $23.16 an acre for the arable land, or $114.65 an acre for the cultivated land.

The Indians at their old home on the Warner ranch had about 900 acres, of which 200 acres were arable and 150 irrigable, with a sufficient amount of water and the kind they wanted, the hot springs.

Mr. J. J. Warner did not receive a patent to the land in question until 1880, while the Indians had been in possession of the land all the time. He did not live at peace with the Indians, although he kept a mercantile store on the ranch at the hot springs. At the time of the eviction of the Indians the Agua Caliente or Warner ranch had become the property of ex-Governor John G. Downey. Mr. Warner died April 11th, 1895. The Indians were evicted by ex-Governor Downey in 1903. Of the eviction Grant Wallace of the San Francisco Bulletin said in a letter published in the Out West, "It would be too much to expect any one at all familiar with the Spanish or Mexican land law to

believe that the decision of the United States Supreme Court was based on full familiarity with those laws." He further said there were but ninety-eight Indians removed, but there were forty-four teamsters employed by Inspector J. E. Jenkins to remove them. These teamsters were armed, according to Mr. Wallace, who also says that night after night sounds of wailing came from the adobe homes of the Indians. When Tuesday, May 12th, came, the day appointed for the removal, many of them went to the little adobe chapel to pray, and then gathered for the last time among the unpainted wooden crosses within the rude stockade of their ancient burying ground, a pathetic and forlorn group, to wail out their grief over the graves of their fathers. While Mr. Wallace assisted the lay-reader Ambrosio's mother to encoop a brood of chickens, one of her sons, Jesus, brought out an armful of books and threw them into a bonfire. Amid the shouting of teamsters, the howling of dogs, the lowing of cattle and the wailing of some of the women who rode on the great wagons, the caravan started. For three long days the long wagon train wound its way over dusty roads that led across the mesa and around the mountain, arriving at Pala where no preparation for their coming had been made. There were no houses ready and not event tents pitched. Think of the disappointment of these Indians! They were temporarily housed in tents. Regarding this part of the disgraceful job Mr. C. E. Kelsey says on page 28 of his report:

"The matter of houses for the Indians who removed from Warner's Ranch to Pala was a vexed question of the times immediately after the removal. The suggestion was made that the Indians be at once set to work

building adobe houses. This particular band had been making adobe, building adobe houses, and living in adobe houses for more than 100 years, and the adobe house was the one kind of house they knew all about. Adobe as a building material has some defects, but it also has some excellent qualities. It is suited to the climate, being warm in winter and cool in summer. It is wind proof, dust proof, and even when the roof was of thatch, the Indian houses were usually water proof. But for some reason the adobe idea did not meet with favor. It was said to take too much time. This objection was also made against the project of buying rough lumber for the Indians to build into houses, and things were rather at a standstill until the brilliant idea was evolved of getting temporary houses for the Indians to live in permanently. The Indians were inclined to be mutinous and openly threatened to return to Warner's Ranch. There was evident need for haste, so fifty portable houses were ordered by telegraph,—from New York. The order seems to have been filled in due course of business, and the delay in coming by freight, more than 4,000 miles, was not greater than usual with transcontinental freight, but as a time-saving device it was hardly a success. It was nearly six months before the Indians got into the houses. The expense was double what wooden cabins built on the spot would have been, and about four times the cost of adobes. There would be less room to cavil at this purchase if the houses were fairly adapted to the purpose for which they were bought. The houses are well enough constructed for the purpose for which they are advertised and sold, that is for a temporary house, or wooden tent. As a permanent dwelling place for human beings

they are far from satisfactory. Being composed of but a single thickness of board three-quarters of an inch thick, they are hot in summer and cold in winter. The California sun has sprung the narrow strips composing the panels and made cracks in about every panel. The sun has also warped the roof panels and injured the tarred paper which constitutes the rain-shedding part. The houses are neither dust-proof, wind-proof, nor water-proof, and are far inferior to the despised adobes.

California has no winds comparable to the eastern cyclones, and yet not long ago a stiff breeze unroofed fourteen houses and made kindling wood of another. Nearly every house in the settlement is more or less wracked and twisted.

In moving the Indians to Pala, one mistake was made which, though of small dimensions, is illustrative of a class. The Indians of Agua Caliente village speak a dialect of the Shoshonian stock. The little village at San Felipe, also evicted at the same time and moved to Pala, are of Yuman stock. Not a single word is alike in the two languages. Between these two diverse races of Indians there are generations of warfare and hatred, and though there has been no open war between them for a long time, a great deal of the old animosity still survives. The San Felipe removed to Pala number but thirty-four, a mere handful, surrounded by an overwhelming number of their hereditary enemies, and among whom they are unwelcome. The San Felipe are outraged in their feelings, or possibly in their prejudices, and will never be satisfied at Pala. They have said little on the subject, for they have all of a child's helplessness of making anyone understand.

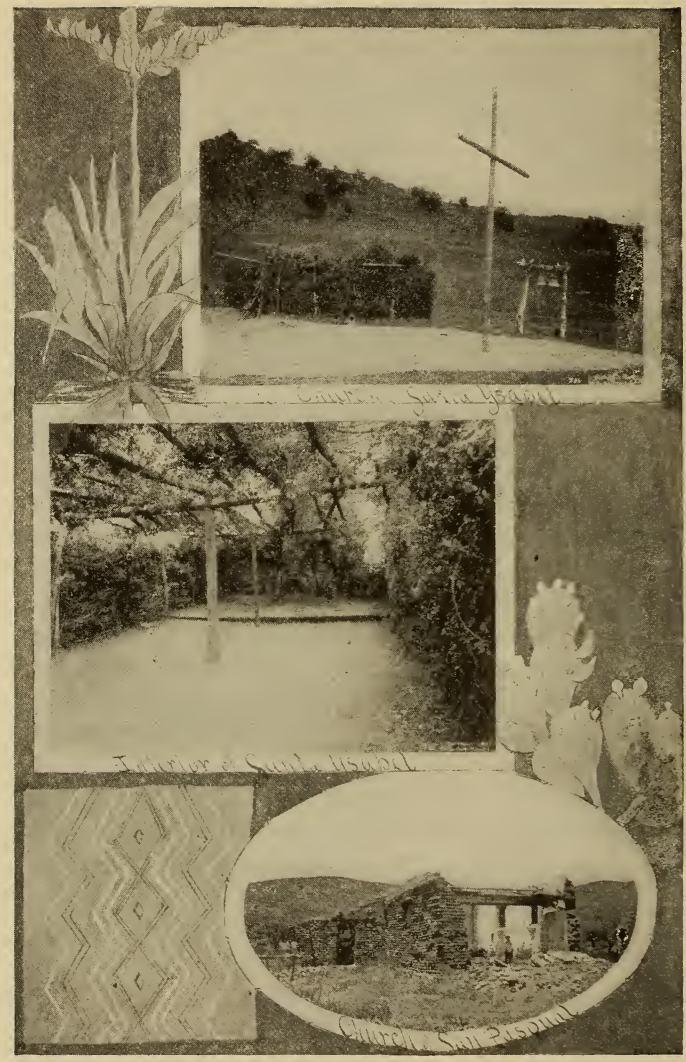
The government seems to learn very slowly that Indians are not all alike, and that different stock or races of Indians ordinarily cannot be put together. We may consider their ideas or antipathies to be childish, yet, if we wish to be successful in dealing with them we must necessarily take some account of the human characteristics of the Indian. I would therefore recommend that the San Felipe Indians be allowed to remove to Santa Ysabel where most of their friends and relatives are. More than half have left Pala already.

Your special agent has no desire to criticise severely those government officials at Pala who did the best they could in a time of great stress, yet, there are certain things in connection with the making of the Pala reservation that are valuable in showing what to avoid in trying to improve the situation at Campo and other places. There seems to have been a considerable waste of government funds, and, as usual, no one is willing to shoulder the responsibility.

The new irrigation ditch has cost nearly $18,000, or about $45 per acre of land irrigated. It can not be used to irrigate any other land anywhere. The ditch is well built, with a proper grade and fine curves. About three-quarters of a mile of it is cemented. There are some criticisms that might be made as to money spent in a diverting dam of which very little is to be seen now and to other expenses necessitated by locating the upper end of the ditch parallel to the torrent. The capacity of the ditch is given as 1,700 inches of water, and the land to be irrigated about 400 acres. The duty of water under the San Diego Ditch and Flume Company, the largest irrigation enterprise in that part of San Diego county, is 1 to 6; that is, 67 inches of water

would irrigate 400 acres of land. If we take the lower duty of 1 to 4, 100 inches af water would be sufficient. Or to put it another way, the ditch of 1,700 inches capacity would irrigate from 6,800 to 10,200 acres of land. These are minimum figures, however. It would be perfectly proper to make the ditch larger than necessary for the minimum amount of water. Four times the minimum or from 300 to 400 inches would have been ample as the capacity of the ditch.

Your special agent has in former years visited Pala in the summer time, and he has seen the amount of water in the San Luis Rey river at that point. He doubts very much if the said river ever carries one-fourth of the capacity of the ditch in question during the irrigation season. The commission which examined the various sites prior to the purchase of Pala state in their official report to the Secretary of the Interior that they measured the San Luis Rey river at the point of diversion, and found a flow of 142 inches. Just why it should have been necessary to build a ditch a dozen times larger than there is land to irrigate, or water to irrigate with, is a query which an inspection of the premises does not enable one to answer. This big ditch contrasts strongly with the ditch recently completed on the Rincon reservation under the direction of the agent, planned to irrigate 200 acres of land, and which cost a little less than $800."



Santa Isabel

SANTA ISABEL

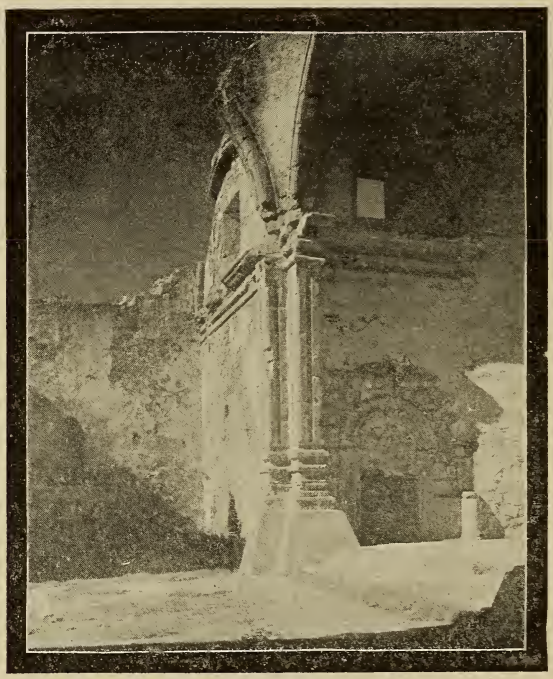
Santa Isabel, a mission chapel, is located 71.4 miles from San Diego and 16 miles from Warner's Ranch. The route is via La Mesa, El Cajon, Lakeside, Alpine, Descanso, Lake Cuyamaca and Julian.

Santa Isabel, like Pala, was an asistencia and not a mission. The rancho of Santa Isabel upon which this chapel is situated is connected with the history of both the Mission of San Diego and that of San Luis Rey. This branch establishment was founded in 1822 with 450 baptised Indians enrolled and immediate arrangements were made to construct a chapel, several houses, a granary and, as Bancroft says, a graveyard. The brave march of civilization among aboriginals has always made a graveyard an essential.

All that is left of Santa Isabel is a heap of ruins and an annual brush ramada with floral altar. Long ago the little adobe chapel fell under the insistent patter of rain, and the quiet neglect of religion when there is no silver to cross the palm. Santa Isabel may well be termed the Church of the Desert, for it is near the line of the Colorado desert and for the greater part of the year is but a heap of ruins, but as fiesta time approaches this pathetic mound springs as by magic into beauty; walls are made of verdant boughs, interwoven by tules and branches of green; wild flowers garnish and decorate the altar, and remnants of the mission converts and their few offspring gather to

chant the time remembered chants and mourn the advent of the whites.

The bells of Santa Isabel swing from a cross beam erected on the outside of the ruins, and among these Indians the bells are as sacred as would be the wings of angels—and any vandalism would be worth the vandal's life. When the bells begin to ring every Indian, Mexican and white person for miles around come to join in the service today just the same as they did in the yesterday of old.



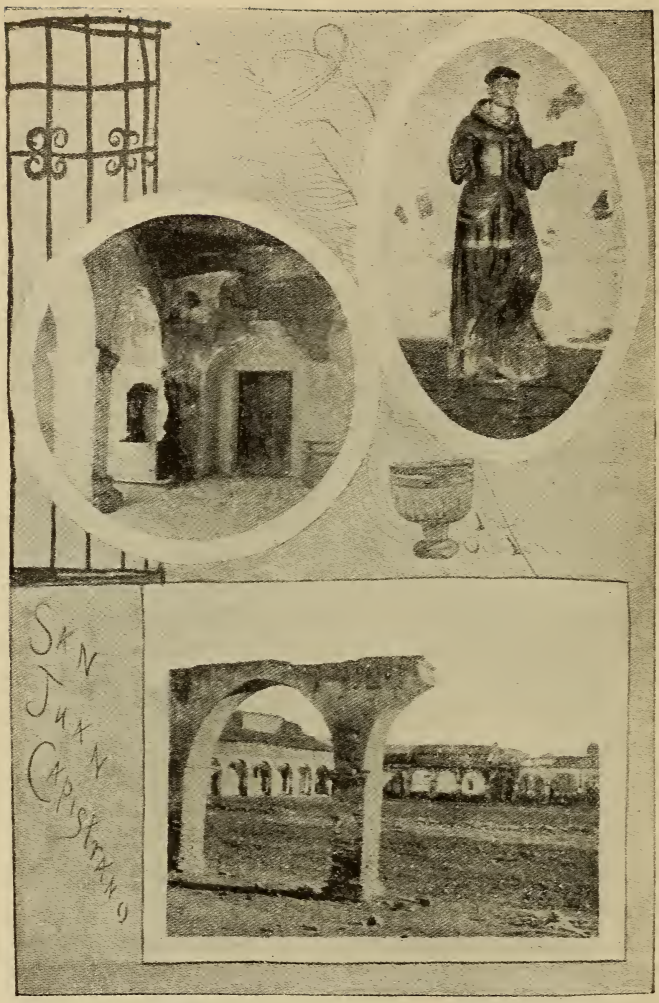
Capistrano by Moonlight

MISSION SAN JUAN CAPISTRANO

Mission San Juan Capistrano is in the extreme southern part of Orange county, about 16.5 miles south of Santa Ana, the county seat. It is about 63.5 miles from Los Angeles and 70.6 miles from San Diego via El Camino Real, the State Highway, which is marked by Mission Bell guide-posts that give distances and directions.

The picturesque and very beautiful ruins of Mission San Juan Capistrano has made this mission better known to travelers than perhaps any other of the old missions. It is situated just half way between Los Angeles and San Diego on rolling land that rises between two valleys. Through the valleys run the streams Trabuco and San Juan furnishing plenty of fresh water for the mission and its gardens. The water was brought to the mission by means of underground waterways or open ditches known as zanjas. Toward the west is the Pacific ocean about two and a half miles distant. The place was known by the Indians as Sajirit. Father Serra speaks of it as Quanis-savit and Father Boscana calls it Acagcheme.

Two attempts were made to found a mission at this site before the padres were successful. The first was made by Fathers Lasuen and Amurrio in the latter part of October, 1775, at which time they erected a large cross and blessed it, swung bells in a tree and



Mission San Juan Capistrano

said mass beneath the protecting shelter of a ramada—a hut constructed of branches. Father Palou gives the date as October 30th, but Sergeant Ortega, also a member of the party, records it as the 19th—a matter of but little import, for within a few days the project was abandoned, the bells taken down and buried, and the missionaries and few soldiers recalled to San Diego, on account of the massacre that had occurred at that mission. The second attempt was successful and the mission was formally dedicated to the memory and patronage of Saint John of Capistran by Fr. Serra on Nov. 1st, 1776. The first baptism took place on December 15th, and within the following year forty additional names were added to the register. Capistrano became a flourishing mission but it did not excel either in number of converts or in wealth, and yet it was the first one to pass under the ban of secularization.

In one of the record books of the mission it is stated that the church was begun February 2nd, 1797, the day dedicated to the solemnity of the Purification of the Blessed Virgin, and finished in 1806. It was blessed on the evening of the 7th of September of the same year by the Rev. Fray Estevan Tapis, president of the missions of Alta California, after which follow a list of names of those who assisted at the ceremony.

By this record we learn that the construction of this great stone church took the Indians nine years, for the work was done by the Indians. They carried the stones from the canyon of Mission Vieja, about six miles distant. The boulders were brought down on the carretas—ox carts—but the smaller stones were carried by the Indian neophytes, men, women and even the children helping to build San Juan Capistrano. It

is said that they formed two lines, those passing to the east were empty-handed and those coming west carried stones. The stones were not hewn and fitted together, but were used more as a foundation for walls of mortar or even adobe. The round stones can be seen in the thick walls, some parts of which are seven feet in thickness. The dimensions of the church were 159x30 feet, singularly long and narrow. It was built in the form of a cross, with nave and transepts. The roof was arched and crowned with seven domes as well as a heavy, high bell tower. Sycamore logs for the beams and rafters were brought from the Trabuco canyon and the limestone for mortar from the quarry near El Toro. The tiles for the roof were made in the kilns that may yet be seen in the canyon of the oven, La Cañada del Orno.

The great magnificent building was doomed to short service. It was destroyed by an earthquake December 12th, 1812. It was a Sunday morning when a special mass was being celebrated, as the day was the Feast of the Immaculate Conception of the Blessed Virgin, when there came a rumbling noise, a rolling of the land and swaying of the building, the domes on the roof parted wide open, then a crash, and mortar and stone fell upon the kneeling congregation, crushing the lives out of thirty-nine men and women, for there were no children present. At the first rumble a few rushed toward the chancel and were saved; others tried to escape through the doors and were caught on the wrecked threshold. Only ten were saved.

An effort was made in the early sixties to restore San Juan with adobe walls and shingle roof. The domes that still remained over the transepts were

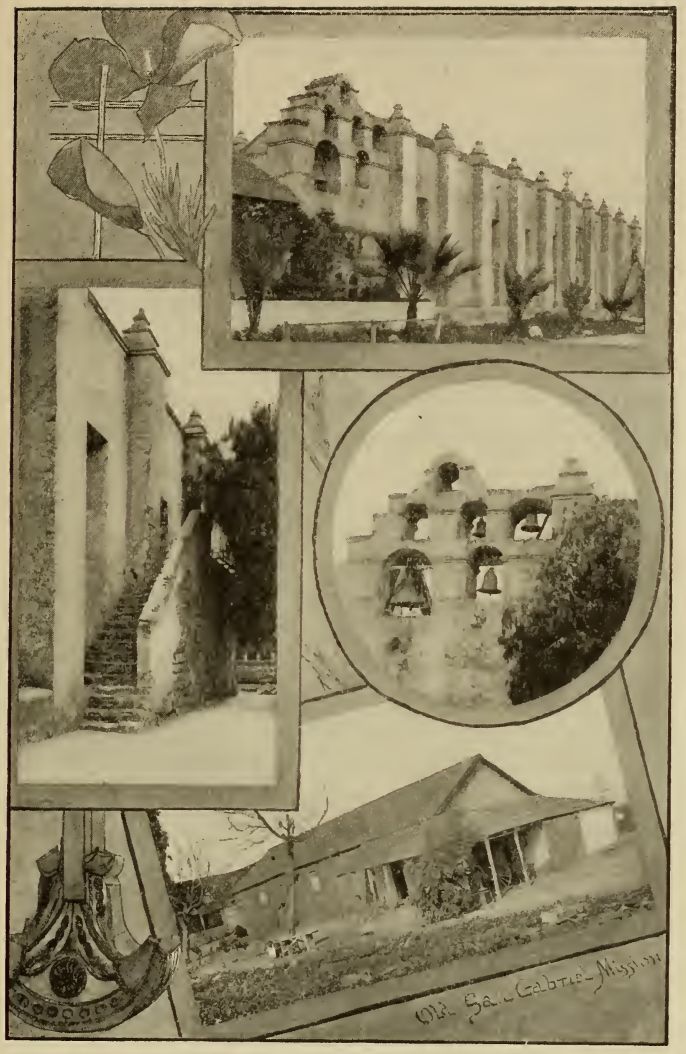
blown down with gun powder. The walls were rebuilt with abobe, but before the wooden roof could be put on a severe rainstorm swept the country and the walls of mud crumbled to the ground. No further effort has been made to reconstruct beautiful San Juan Capistrano. Before the great church was built services were held in the building known as Father Serra's church, a long low building, 115 feet in length, on the east side of the patio. But later a chapel has been constructed out of two of the living rooms of the padres. The partitions were removed, a choir loft built in the west end, a modern stained glass window placed in one of the window frames—in fact, a new church was built within old walls. The church decorations such as statues, pictures and candlesticks, were used in the great stone church, as only the nave was destroyed, thus leaving the transepts and sanctuary intact. The statues are of wood and some of them are very beautiful. Through the zeal and care of Rev. St. John O'Sullivan, resident priest at Capistrano, the objects of historic interest and value have been restored and repaired and are now a credit to both him and the church.

Father O'Sullivan has prepared an interesting and attractive pamphlet entitled, "Little Chapters about San Juan Capistrano," that may be procured at the mission or by addressing Rev. St. John O'Sullivan, San Juan Capistrano, California.

The old mission is a perpetual delight to artists and to travelers. It has broken arches and ivy-grown walls; it has quaint recesses and a charming little chimney. There are chests of vestments, that few may see; there is an old unused confessional box and an equally old

bier for the dead; there is the kitchen and adjoining store room or pantry with a queer gallery still in place whereon were piled the extra sacks and casks of provisions. The only thing that you may not see are the Indians who built this wonderful establishment and for whom it was built—they all are gone. The work of the Franciscan friars for the California Indians was and ever will be the greatest missionary work of the world. Had they been allowed to continue their method of civilization for these untutored splendid creatures, the Indians, a superior race of moral humanity would have been preserved. As it is, both the tutor and the student are wiped away through greed and inhumanity toward man.

Capistrano was secularized in 1833, and even after the loss of the great church, the inventory placed the valuation of the mission at $55,000, with debts of only $1,410. In December, 1845, the mission buildings were sold to McKinley and Forster for $710. Forster was in possession for twenty years, but after extended litigation the Catholic church regained possession of the property, but only after its great wealth and advantages had been dissipated and its grandeur mellowed in decay.



Mission San Gabriel Arcangel

MISSION SAN GABRIEL ARCANGEL

Mission San Gabriel Arcangel, located nine miles from Los Angeles, was founded September 8th, 1771, by Father Angel Somera and Father Pedro Cambon. The two padres, with a guard of ten soldiers, four muleteers and four soldiers who were to return, left Mission San Diego August 6th and arrived at San Gabriel river on September 8th. The party selected a fertile, well wooded spot on the banks of Mission creek, a tributary to the river. This location was about five miles from the present site of the mission. A great cross was constructed, bells hung in the tree, an altar raised and decorated, all of which was watched with much concern by the natives. Finally the Indians attempted by a demonstration of hostility to prevent the Spaniards from continuing their work, but according to Father Palou, one of the padres unfurled a banner, an oil painting of the Virgin, when the two chiefs threw down their arms and approached the picture, laying their necklaces and bows and arrows at the feet of the beautiful Queen. Whereupon all their followers came and did likewise. The natives seemed to lose all fear of the strangers and even helped to erect the temporary structures for the missionaries. Friendly relations were soon established and would probably have remained had it not been for the rashness of one of the soldiers who grossly insulted and outraged the wife of one of the Indian chiefs. The Indians waylaid the guard, one of whom was the culprit, and in the

melee the Indian chief was slain and his head brought back and set up on a pole in front of the barracks. The good-for-nothing soldier was transferred to Monterey, the mission guard increased to sixteen and the Indians frightened away. In a few days they came and begged the head of their chief. We venture to say that had the soldier been led out in front of the Indians and shot for having committed a grievous sin, both in the eyes of the church and according to the moral laws of the Indian, it would not have taken two years to register seventy-three Christian baptisms, as was the case. Progress at San Gabriel was slow, both temporal and spiritual. The first chapel, long known as "Mision Vieja," was but a simple wooden building enclosed, together with the dwellings of the priests and attendants, within a stockade. The stockade was early replaced by an adobe wall. Not a vestige of the old chapel remains, nor is the site marked in any manner.

The Indians in this locality were numerous and belonged to the rancheria of Sibagna. They had a form of government that allowed each captain absolute command of his own lodge and the command was hereditary. Murder and adultery were punishable by death and robbery was unknown. Marriages were conducted with greatest ceremony and were forbidden between relatives. Quarrels were settled through arbitration. The people were well built, strong, healthy and happy. They had quite as much superstition and religious ceremony as we have and objected to proselyting much as we do when it is done by the Mormons and Hindoos. Their food consisted of deer-meat, rabbits, coyote, wild cat, squirrels, gophers, field rats, skunks, raccoon, birds, snakes (excepting the rattlesnake) and

once in a while a bear. Fish, whale and sea otter were relished when procurable, but the most favorite morsel was roasted grasshopper. A nice large fat locust impaled on a sharp stick and toasted in front of a camp fire was particularly relished. Acorn bread with the bitterness extracted through a series of soakings in fresh water made a substantial food. Chia and mountain cherry provided seeds and nut pulp that were delicious to the native Californian, and were a nutritious aliment, according to Hugo Reid.

The Indians are a stirling race of men who have superstitions of a flood and a spiritual land; of an evil and a good spirit; of an unknown country where horse flesh and acorns abound in plenty; of a land from whence the dead return—they also have actualities of a return of good for evil; a division of the last blanket when the snow is deep and cold; a cinch of the belt when a friend is starving that he may have succor, and a few other vital humanitarian principles that would make the civilized world gasp, if it were drawn into comparison. Little wonder that men who lived so perfect a Nature Life as to go unclothed and unabashed and subsisted on wild game and uncooked grain should resist the instructions into a faith and religion of men of austere rules and peculiar customs no matter how good the men or easy the customs. There probably never was a better set of missionaries sent out to civilize and convert aborigines than were the Franciscan friars, but we shall never cease to grieve that the Indians of California were bent beneath the rod of Progress and that later the same relentless Progress rifted out the Franciscan missionaries.

Mision Vieja—Old Mission—which according to a document signed by Father Palou in Mission San Gabriel Arcangel, October 9th, 1773, three years before its removal, was quite a pretentious affair for three years' work. The records say that this primitive church was 54 feet long and 18 feet wide, built of logs and covered with tule. There was a sacristy behind the altar. A second house, 45 feet long and 17 feet wide, made also of logs and covered with the tule was divided into two rooms. A storehouse 36 feet long and 15 feet wide was made of logs and tule. A fourth building, 36 feet long and 18 feet wide, was made of logs but roofed with mud or adobe. A kitchen 15 feet square was built of lumber and covered with clay or mud. All these buildings were enclosed within a palisade 60 yards square, with two exits. There were nine small houses made of lumber, with mud roofs, for the neophytes. There was also a small frame house used as a granary and two frame houses for the soldiers. There was an enclosure or corral for stock.

The same records say that in the year 1776 (year of our Independence) the mission was removed from the old place to the present location, because the new place was better fitted for a mission. The buildings could not of course be moved, so new ones were erected.

They first built a house 150 feet long, 18 feet wide and 10½ feet high, made of adobe and divided into three rooms, one for seeds, another for tools and the third for the padres. They constructed a chapel 30 feet long by 18 feet wide and roofed with tule. There was also a corral. In 1796 the small chapel was replaced with a larger church with walls of adobe and

roof of tile. It was 108 feet long and 21 feet wide. This again gave way in 1800 to the present building of stone and mortar and brick. The foundation and the wall as high as the windows are of stone; above that the building material is brick. Originally, the church had an arched roof and a tower, but the earthquake of 1804 damaged the building to such an extent that the arches of the roof had to be torn down and a new roof which was made of timbers and tiles was substituted. The tower fell and later the tiles on the roof were replaced with shingles. The interior has always been kept in fairly good repair. The ceiling has in recent years been panelled in oak, the walls plastered, and adorned with crude paintings of the apostles, framed. The altar is plain, but the figures back of it are some of the most interesting art objects in California, as many of them are the original church decorations that were brought from Mexico. The central figure above is Saint Gabriel; to the left is Saint Francis; to the right Saint Anthony. The central figure below is the Virgin Mary (a new figure); to the left Saint Joachin; and to the right Saint Dominic. The earthquake of 1812 overthrew the main altar, breaking the statue of Our Lord, St. Joseph, St. Dominic and St. Francis. It also damaged the sacristy, the convent of the missionaries, and many other buildings. Other objects of interest to the visitor are the old brass font, the brass candlesticks, the silver naveta and aspergill (bowl and sprinkler) for holy water, and the odd silver baptismal shell, all pieces of the original set of church decorations. Under the entire floor, five deep, are buried many of the most distinguished Spaniards of early California. At the foot of the altar is buried the Rev.

Father San José Sanchez, once the President of the missions. It is said that he died of grief at the ruin of San Gabriel by secularization. Fathers Boscana, Antonio Crusado and Miguel Sanchez, to whom the success of the mission was greatly due, all rest within its walls. To the rear of the church is a small cemetery, but in that small space it is said that 7,000 Indians have been buried. In some instances skeletons have been removed, but in many cases the bodies are believed to have been buried very deep, and one upon another. Besides the Indians, many Mexican and Spanish families bury their dead in the church yard of San Gabriel Arcangel.

In the year 1800 there were 1,078 neophytes attached to the mission, 1,953 persons had been baptized, 869 had died, and 396 couples had been married. About this time a Spanish woman, noted for her religious zeal and financial ability, came to San Gabriel mission to assist in Christianizing the Indians. This was Eulalia Perez de Guillen, wife of a Spanish soldier. She was given charge of the Indian girls, and soon became mistress of the entire place. She was appointed bookkeeper and treasurer, and was entrusted with the storehouse keys. It was Eulalia who paid all bills, whether for one hide or for a cargo of supplies brought by the ships. San Gabriel was prosperous and became rich. Industries, such as carpentering, saddlery, leather carving, soap-making, weaving, wood and horn carving, and painting were taught. There was a grist mill and a saw mill, the former inside the present orange orchard fence across the Santa Fe railroad track from the church. The Indians were industrious and happy. The work shops formed a part of the mission buildings, and

were within the enclosure. Remains of them can be seen today. In 1809 Father José Maria Zalvidea planted the famous cactus fences, thus fencing in hundreds of acres of land that was cultivated and required protection from the great bands of wild horses that overran the country. Some of the cactus grew to the height of ten and twelve feet and the fruit was highly prized as an article of diet. It was one of the varieties of Opuntia, or broad-leafed prickley-pear, known also as Tuñas.

In 1832 Governor Eachandia sent an envoy to the mission, demanding a loan of $20,00. Eulalia stoutly refused to pay out the coin or to give up possession of the treasury keys. The storehouse was broken open and $20,000 in gold taken forcibly—as a loan; but it was never returned. This act of violence was followed by secularization; and prosperous San Gabriel, with its record of over 42,000 head of live stock, 7,709 baptisms, and gold by the sack, passed into government control and suffered like fate with the rest of the missions—temporal and spiritual destruction. In June, 1846, the mission estate was sold to Reid and Workman in payment of past services to the government. The title was invalid and the property returned to the church. In 1847, Father Blas Ordaz took charge of the mission, and ministered to the few remaining Indians until his death in 1850. Father Joaquin Bot succeeded him.

On the death of Father Bot, July 14th, 1903, Rev Henry O'Reilly succeeded to the pastorate which he held until 1906. He was followed by Rev. P. M. Bannon and an assistant, Rev. William Powers.

Rev. Bannon died January, 1908, and in February

the mission was turned over to the "Missionary Sons of the Immaculate Heart of Mary," a congregation that was founded in Spain, 1849, by the Venerable Anthony M. Claret, Archbishop of Santiago de Cuba. In the United States they have houses in San Antonio and San Marcos, Texas, and in this diocese they have charge of San Gabriel and San Fernando.

A most complete and interesting history of "The Old San Gabriel Mission" has been published by Rev. Eugene Sugranes, C. M. F., and may be secured from him (address, Los Angeles Plaza Church) or through the Mission Curio and Art Shop, San Gabriel. This shop is at present in charge of Mr. P. J. McGough, who carries a choice selection of souvenirs, among them a replica of the Mission Bell guidepost that marks El Camino Real, the Royal Road, one of which stands in front of San Gabriel, which was the fifth station on the old historic road.

In 1903 there were four of the old San Gabriel Indians yet living. One, Mrs. Rosemire, who lives at Bakersfield, kindly furnished several of the old Indian songs sung by the San Gabriel tribes in her youth, for use at the Women's Convention of Federated Clubs, held in February, 1903, at Fresno, Cal. She sang into a phonograph, and the music and words were copied by Professor Taylor and E. L. McLeod of Bakersfield. Many beautiful stories and legends are told of the San Gabriel Indians.

The Grapevine at San Gabriel —*Courtesy of Grizzly Bear*

THE GRAPE VINE AT SAN GABRIEL

The immense grape vine at San Gabriel is worthy a visit—not because of its age, but because of its size. The overzealous sometimes claim that the vine was planted by the padres, but the following copy of an affidavit, the original of which is owned by Mrs. Susan Thompson Parrish, who lives near El Monte, Los Angeles county, and who was one of the three persons present at the planting, will set the matter at rest and prove that truth is stranger than fiction. The vine was planted in 1861 and the gigantic proportions which it has attained makes the enthusiast believe and rehearse that it is over a century old, and the largest grape vine in the world; while in reality it is only one of the largest vines in the world and it is only a half century old:

State of California,
County of Los Angeles,
ss.

Personally appeared before me, one DAVID FRANKLIN HALL, who deposes and says as follows:

In 1854 Dr. George I. Rice and I bought of Hipolito Cervantes the house and lot now known as the Grape Vine property. The house was a small affair, of three rooms, and a bat roof, and there was no grape vine on the lot.

L. J. Rose's purchase of land, which he improved and called SUNNY SLOPE, included the house of ——— Courtney, (a son-in-law of Michael White, one of the oldest pioneers), on which he (Courtney) had transplanted a wild grape vine he procured from a canyon near the home of B. D. Wilson (Lake Vineyard).

Its location obstructed the plans of Mr. Rose, and he gladly gave it to me, and assisted me in digging it up. It had been pruned to a height of two and a half (2½) or three (3) feet, and the trunk had thickened to a diameter of three or four inches. We left one short branch on it. I took it in my buggy to my own house, and placed it where is now flourishes, in the spring of 1861.

It grew luxuriantly from the start, and we used its shelter as a summer kitchen until I sold the premises to Mr. Bailey in 1881 or 1882, of which date I am not positive, but I had been there continuously for twenty-seven years.

DAVID FRANKLIN HALL.

Subscribed and sworn to before me, this 10th day of January, 1908. D. R. WELLER,

Notary Public in and for Los Angeles County, California.

The vine was planted in 1861, the year that the San Gabriel river divided its course, and therefore one to be well remembered. The growth of the vine attests to the wonderful fertility of the soil, for it should be remembered that it was only a wild grape vine dug up out of a cañon.

EL MOLINO VIEJO
(The Old Mill)

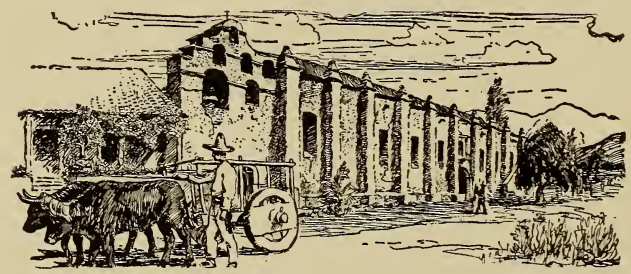
El Molino Viejo, The Old Mill, is located about one and a half miles from Mission San Gabriel. It was built for Fr. José Maria de Zalvidea by Joseph Chapman, the first American to settle in California. Chapman was a native of Massachusetts, but landed on the shores of California with the buccaneer Hipolyte Bouchard who visited California in 1818. Chapman was sent ashore by Bouchard to satisfy and explain to the authorities the presence of the pirate ships that Bouchard had brought into the waters of the Pacific. The explanation was not satisfactory and Chapman was taken prisoner while the pirate ships sailed away. Notwithstanding this unpleasant introduction to California, Chapman became a valued citizen and later married a daughter of one of the foremost citizens of Santa Barbara, Señorita Guadalupe Ortega. He came to reside in Los Angeles and later at the Mission San Gabriel Arcangel.

Fr. Zalvidea, the thrifty, industrious, popular padre of San Gabriel had turned the wastes of sage brush and cactus patches into fields of waving grain and in order to harvest the crop he had Chapman build a grist mill. It was located on the sloping side of a hill not far from Lake Vineyard, now called Wilson's Lake. A two hundred foot dam was built across the end of the lake in order to increase the area as part of the land was but a swamp. It was constructed of great cobble stones that were hauled from the Arroyo Seco on ox-carts or carretas.

The water to run the mill was brought from Los Robles Cañon or Mill's Spring creek in a flume following the bluff on the Richardson and Stoneman ranch. The mill was built fifty-five feet long by twenty-four feet wide with walls of solid masonry three to four and a half feet thick. It has a roof of red tile. The water wheel was placed on the east side where there are two great arched openings. The upper story was the grinding room with two very small windows protected with bars and heavy shutters. To the west were two funnel-shaped cisterns, about twelve feet deep, which furnished the water-shed. After the water was used for mill power it was run through a cement gutter or flume down to the lake, which increased the water supply and raised the depth of the lake. Below the dam there was a saw-mill, a tannery and a place for washing wool, for thousands of sheep grazed the hills. But alas, the mill was not a success. The wheel chamber was too low, therefore the water striking the horizontal wheel splashed over the wall and seeped through the shaft hole to the mill stones on the upper floor where the

meal was stored. This made it necessary to remove the meal at once to the mission, as it would become damp if left at the mill. It was a sad defect and caused the mill to be abandoned except by those who carried the meal away immediately after it was ground. The old grinding stones, each two and a half feet in diameter and between seven and eight inches thick, of volcanic tufa brought from San Gabriel Cañon, later became a horse block at the San Marino Rancho.

In 1859 the mill passed into the possession of Col. E. J. Kewen, a veteran of the Mexican war and ex-attorney general of California. After his death in 1879 the old mill became a part of the Mayberry ranch and about 1903 became the property of H. E. Huntington, who restored it to its former proportions and picturesqueness and uses it as as his private golf club house.



SAN BERNARDINO CHAPEL

A first crude chapel was erected and dedicated May 20th, 1810, to San Bernardino, the Saint of Sienna, whose family name was Abbizeschi. It was located at the Indian rancheria of La Politana, a place now known as Bunker Hill, between Colton and Urbita Springs. The chapel of San Bernardino was an asistencia of Mission San Gabriel. For many years the padres at the mission realized the advantage of establishing a station and chapel near San Gorgonio Pass, where the relentless east wind blew the traders from Sonora into the Valley of Plenty, Guachama, leaving them harassed and storm beaten with the trials of the trip.

As early as 1774 Juan Bautista de Anza, Captain of the presidio at Tubac, had opened the road from Sonora to Mission San Gabriel and had brought tales of the numerous rancherias of Indians at the mouth of the Pass far beyond, but until 1810 the padres had been too much occupied with other fields to be able to establish this much needed post. Fr. Francisco Dumetz was placed in charge and apparently some prog-

ress in missionary work was being made, when the earthquake of 1812, which was wide reaching in its devastations, visited this district and filled the Indians with frantic fear. They fled to their shrines to Isel in the mountains and besought their medicine men to protect them, but as the disturbance continued and hot mud and boiling water spurted up in the streets of La Politana, as the village was called, the priest tried to calm the populace by covering the hot mud and filling up the boiling springs, but to no avail. At each rumble of the earth the frightened creatures became more frantic and finally rose in revolt and fear and destroyed not only the first chapel of San Bernardino, but leveled the entire rancheria of La Politana.

The Guachamas rebuilt the rancheria and occupied it long after the secularization of the missions, which occurred in 1832-34. In 1819 they invited the padres to come again to the valley and re-establish a chapel. The padres gladly accepted the assurance of co-operation and went with workers and guards and built a far more substantial mission establishment, which was again dedicated to San Bernardino. This chapel was completed in 1820, and was located near the present city of Redlands, on the Barton ranch. For eleven years the Indians, under the guidance of the padres, cultivated the fields, planted orchards, built zanjas, herded sheep, prayed prayers to the Saint of Sienna, and all lived in comfort and contentment until 1831 when a band of marauding Indians from the desert made a raid on the mission establishment, destroyed the buildings, captured the Indian women and drove off the stock. Never wholly discouraged, but with the peace of angels, these holy men of God

began again to repair the ruin. The new buildings were constructed of cobblestone foundation and adobe walls three feet thick. This building is a heap of ruins, a landmark of today. In dimensions it was originally 250 feet in length, 125 feet in width and 20 feet in height. An extensive corral and adobe wall enclosure seemed to make the settlement secure. But in October, 1834, a band of renegade desert Indians under the famous outlaw Chief Cuaka attacked San Bernardino, and although every Indian in the settlement rallied to the defense under the neophyte Indian Chief Perfecto, the station was lost and the Indians with the padres made a retreat in the night toward San Gabriel. They were followed as far as Cucamonga, when the chase was abandoned. The padres with indomitable courage returned to San Bernardino and reestablished their home. Only for a short time, however, for the desert renegades came again and this time destroyed the buildings with fire, sacked the church of its sacred treasures, and took Padre Estenaga prisoner to be held for ransom. The neophyte Indians paid his ransom, but the station was forever abandoned by the missionaries.

The buildings were later occupied by incoming settlers such as José Bermudas and family who came to the valley in 1836, and constructed a new adobe house. June 21, 1842, a grant of land was given by the Mexican government to the Lugo family. It was called the Rancho de San Bernardino and comprised 37,000 acres. José del Carmen Lugo took possession of the Bermudas house, while a brother, Vincente Lugo, took up residence at La Politana, the first site of the chapel. Colonists were invited into the country. A company

came from New Mexico under the command of Lorenzo Trujillo and José Tomas Salazar. Among them were Benito Wilson, who married the daughter of Bernardo Yorba, and M. Luis Rubidoux with his Mexican wife. These two men became later the owner of a tract of land on which the present city of Riverside is located. Lugo held the San Bernardino Rancho until 1850, when it was sold to a colony of 500 Utah Mormons for the sum of $7,500, and the old Franciscan chapel was used as a tithing house for the proselytes of Brigham Young.

CAHUENGA CHAPEL

An interesting and historic site is that of the Cahuenga Chapel, three miles northeast of Hollywood. It was a very small adobe building about twenty by thirty feet in size, with tile roof and porch or veranda on the side facing the road. It was the chapel for the Cahuenga Rancho and was the meeting place for the padres who were in charge at the two missions of San Fernando and San Gabriel, and the pueblo church of Los Angeles. When the Americans under Commodore Stockton, General Kearney and Colonel Fremont took possession of California, it was at this chapel that the final negotiations between Colonel Fremont and General Andres Pico, brother of Governor Pio Pico, took place and the Treaty of Cahuenga was signed. The site is now marked by a Camino Real bell, which was erected by the Hollywood Woman's Club, March 12th, 1910. The bell guidepost bears the following inscription:

"Mission San Fernando Rey de Espana, 13 miles.

Site of the asistencia where the treaty of Cahuenga was signed January 13th, 1847, by Col. John C. Fremont and General Andres Pico, whereby California became an United States possession."

The bell was unveiled by Miss Fremont, daughter of Colonel Fremont. Addresses were made by Miss Fremont, General Beveridge, Col. J. J. Steadman, Col. J. B. Lankershim, A. S. C. Forbes and Rev. D. W. J. Murphy, who christened the bell "Saria" in honor of Fr. Junipero Serra. Miss Fremont spoke as follows:

"One of my father's men told me after my father's death, that as they approached the Cahuenga Pass, the heralds from the Mexicans came forward. My father gave his sword to one of his officers and stepped forward to meet Gen. Andres Pico. They then stepped aside and held a conference after which they went to the house that was then on this spot in which the armistice was to be signed. The colonel was a most happy man as he rode through the beautiful valley with the armistice in his saddlebags, which gave this beautiful territory to his country."

—*Photo F. H. Taber*

Our Lady of the Angels

LOS ANGELES

The Pueblo of Los Angeles was founded September 4th, 1781, by Governor Felipe de Neve. The site had been noted in 1769 by the expedition under the first Governor, Don Gaspar de Portola, when he, accompanied by Fr. Juan Crespi and sixty-four volunteers, went north from San Diego in search of Monterey. On August 2nd the party forded the Rio de Porciuncula, now known as Los Angeles River, and stopped in the Indian village of Yang-na. The river was named Porciuncula, because on August 2nd the members of

St. Francis celebrate the feast of Porciuncula, a word which literally means a small portion, share or allotment. The name Porciuncula was originally given to a slip of land of a few acres that stood at the foot of the hill at Assisi, Italy, and on which stood a little chapel called Capella della Porciuncula, and also S. Maria-degli-Angeli (Our Lady of Angels). It is the chapel to which St. Francis fled when he renounced the world.

In 1781 Governor Neve's Reglamento for the government of California went into effect, provisionally, by order of the Commandante, General Croix, of Mexico. It made provisions for the establishment of a pueblo on the Rio de Porciuncula, to be called Nuestra Señora de Los Angeles. According to these regulations, settlers were to be obtained from older provinces and established in California. Each settler was to be granted a house-lot and a tract of land for cultivation; to be supplied from the beginning with the necessary livestock, implements and seeds, which advance was to be gradually repaid within five years, from the produce of the land. Aside from this the settler was to receive an annual sum of $116.50 for two years and $60 for the next three, the amount to be paid in clothing and other necessary articles at cost price. Pasturage, wood and water were to be free. And also the settler was to be free from all taxation or tithes during that period of five years.

Captain Fernando Rivera y Moncada, Lieutenant-Governor of California, located in Loreto, Lower California, was intrusted with the recruiting in Sinaloa and Sonoma of soldiers for the presidio at Santa Barbara, and settlers for the pueblo or town of Los An-

geles. He was distinctly reminded of a popular idea that California wages, while looking well on paper, were liable to woeful shrinkage in actuality, and that this idea must be dispelled by careful explanation of the terms offered and by avoiding exaggeration. The settler was to be made to understand that he was to receive ten dollars a month and regular rations for three years, beginning with the date of enlistment, and subject to no discount; but the advance on clothing, livestock, seeds and implements was to be repaid from the surplus produce from the land. Terms for the soldiers were different.

Rivera recruited seven settlers, and forty-five soldiers. But by the time the expedition was ready to travel north the party had evidently dwindled, as later reports state that about April, 1781, Rivera left Alamos in Sonora, with thirty soldiers and their families, but no settlers, proper. He escorted them to the Colorado river, where they were met by a detachment sent forward from Los Angeles by Governor Neve. Rivera relinquished the command to Lieutenant Gonzales while he with Sergeant Robles and a detachment of nine or ten soldiers remained on the eastern bank of the Colorado to rest some livestock and then to proceed westward. He and the entire party were massacred by hostile Indians while they slept.

Gonzales, Limon, Arguello, thirty-five soldiers, thirty families and the Sonora escort arrived at Mission San Gabriel July 14th, 1781. Another party of settlers under Lieutenant José Zuniga, probably eleven families in all, arrived at San Gabriel August 18th, but were held in quarantine for a time on account of having contracted smallpox. Governor de

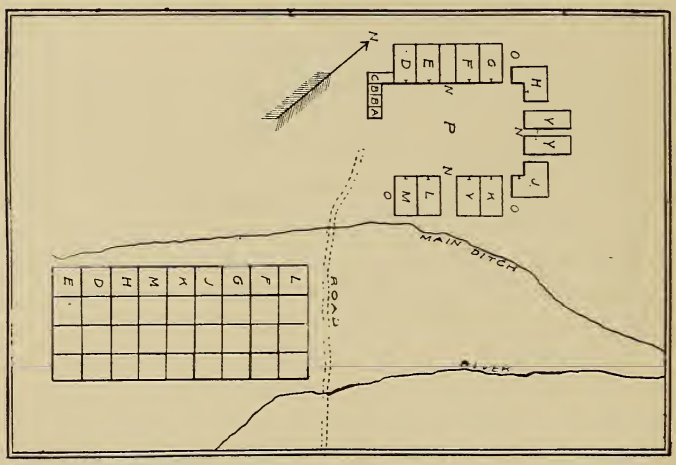
Neve gave out instructions August 26th for the founding of Los Angeles. On September 4th the ceremony took place. Twelve settlers and their families, whose nationality was a strange mixture of Indian, negro and here and there a trace of Spanish, constituted the founders of the fairest of all cities—the one

> "That by legend is the claim,
> That a band of angels came,
> And unlocked with heavenly keys,
> Treasures for Los Angeles."

The angels did not mind the color of the settlers, whose names are as follows: José de Lara, Spaniard, age 50, wife Indian, 3 children; José Antonio Navarro, mestizo (of different races), age 42, wife mulattress, 3 children; Bastilio Rosas, Indian, age 68, wife mulattress, 6 children; Antonio Mesa, negro, age 38, wife mulattress, 2 children; Antonio (Felix) Villavicencio, Spaniard, age 30, wife Indian, 1 child; José Vanegas, Indian, age 28, wife Indian, 1 child; Alejandro Rosas, Indian, age 19, wife Coyote Indian; Pablo Rodriguez, age 25, wife Indian, 1 child; Manuel Camero, mulatto, age 30, wife mulattress; Luis Quintero, negro, age 55, wife mulattress, 5 children; José Moreno, mulatto, age 22, wife mulattress; Antonio Miranda, chino (from China), age 50, 1 child. It is definitely stated that Miranda was not a Chinaman, nor even born in China, and also that although his name is on the register as a pobladore for Los Angeles, he never came to the pueblo. Therefore there were but forty-four settlers.

The site had been selected and the party was accompanied to their new home by Governor de Neve; a guard of soldiers who bore aloft the banner of Spain; a band of Indian acolytes carrying the cross, and the

priests from San Gabriel bearing the banner of Our Lady. The location selected for Los Angeles was occupied by a small band of Indians called Yang-na, quite shiftless, migratory and worthless—according to any records that we find. After a ceremony of speech making, procession and prayers an allotment of land was made. The building lots faced upon a plaza laid out as an oblong space, with the four cor-



Los Angeles, 1786 —*Bancroft*

ners toward the cardinal points. The town was thereby on the bias, a fact that is rather good when considered from a health standpoint, for each room has the benefit and cheer of the sun daily. The original plaza was not the one of today, only one corner of which touches the old plaza, which began at the southeast corner of Marchessault and Upper Main or San Fernando, near the church of Our Lady of the Angels; it continued along the east line of Upper Main

almost to Bellevue, thence across to the east line of New High street, thence to the north line of Marchessault and back to the beginning.

Work began with building palisade huts to be used for temporary homes. They were constructed of stakes driven into the ground, with poles laid across for the frame work, the whole thatched with tules and plastered with mud. They were comfortable and afforded protection even against rain. However, before the rains came most of the settlers had built adobe houses besides doing their part of municipal work on a dam and ditch for water. The dam was run out into the river in the vicinity of the Buena Vista bridge and the water was diverted into a zanja which carried it to a reservoir. There were fresh springs for domestic purposes. Some of them are in use in the basements of business blocks on Main and Spring streets today.

Before the pueblo was six months old it was found that some of the settlers were worthless and a detriment to the community. Therefore they were expelled. The ones falling under the ban were José de Lara, the Spaniard; Antonio Mesa and Luis Quintero, both negroes, and their families. This action reduced the population by sixteen. A few years later José Antonio Navarro, wife and three children were expelled for a similar reason. In 1785 José Francisco Sinova applied for admission on the original terms and was accepted. About the same time Juan José Dominguez joined the colony and was given a special grant of land by Governor Fages, who had succeeded Governor de Neve. This land grant included the present Dominguez Rancho and also the San Pedro Rancho. It descended through his brother, Sergeant

Cristobal Dominguez, to the present heirs and owners. For the first three years in Los Angeles there was no chapel, and those who wished to attend service trudged along El Camino Real to the mission and joined the San Gabriel neophytes in Holy Mass. It is said that the great Angelus bell when rung loud and long at the mission could be heard at the pueblo, and when the first bell of morning was rung

> In the early hour of light,
> When the sun was climbing, climbing,
> O'er the mountain tops, combining
> Crystal dewdrops with the night,

that the settlers would be preparing for their journey on horses and in ox-cart to go to the mission, and would arrive in time for mass.

In 1784 the first chapel, which was dedicated to Our Lady, Queen of the Angeles, was erected on the southeast corner of the first plaza. The river had a very different course at that time to the one of the present day. It ran very nearly down Main street and for that reason it is often stated that the first chapel was located near the river. This chapel was finished in 1789-90. There is no record of the dedication. The dimensions of the chapel were 90x75 feet, and when it became too small to accommodate the congregation another was built. The plans for it were drawn and accepted 1811 or 1812, more than a century ago, and they agree with the chapel as it stands today.

At that time Los Angeles, the great and throbbing city of today, was but a little Mexican village of thirty houses, all small, made of adobe, with roofs constructed of poles thatched with tule and plastered with mud, then covered with asphaltum from La Brea

district. The floors were of pounded earth. Glass was unknown and the windows were closed with wooden shutters.

Twelve of the houses ranged about the plaza, the rest clustered near by without plan or system. The public buildings consisted of a town hall, a public granary, a jail, and barracks for the few soldiers allowed the pueblo from the presidio. Round about the pueblo of Los Angeles there were ranchers who had received land grants similar to the one given Dominguez, and this rural population increased the census to about 500. Writers are prone to call these people idle and shiftless, but I find that they owned more than 6,000 head of cattle, over 2,400 head of horses, 770 sheep and much other livestock; that they had vineyards with 53,000 vines, and that they supplied great quantities of produce to the Government for the presidios, and in fact that they raised all and more than there was a market for—so what harm could there be if after all their work was done they did idle the remainder of the time in dance and song?

Those days of a century ago were simple, earnest, prosperous days. People were religious and the town clustered about a plaza upon which the chapel always faced. When La Nuestra Señora la Reina de Los Angeles became too small a donation from the people was asked wherewith to build a larger one. Plans were drafted and accepted, as above stated. Five hundred head of cattle were subscribed, which at $5.00 per head would have netted $2,500, quite a sufficient sum to have constructed this church in those days when wages were one real a day and there were many willing hands to work for the church for no wages at all. But

what happened? Governor Pablo Vincente de Sola appropriated the cattle with the promise that he would return the price of the stock in cash. As there was no money in the treasury, no cash was ever given. Work progressed slowly. In 1821 Father Payeras, who had charge of the building, made an earnest appeal to the different missions to make contributions of cattle, laborers or any profitable thing in order that the church might be completed. The missions responded most generously, among the subscriptions being seven barrels of brandy, worth $575. This was converted into cash, drink by drink, by the citizens, and the building was completed the following year. Truly the church had a spiritual foundation.

The church was dedicated December 8th, 1822, and from that building the present church was reconstructed in 1861. It was virtually rebuilt out of the old material.

One of the bells is said to have been given as a penance for a misdemeanor. In 1829 Henry Fitch, a handsome American sailor lad, eloped with Doña Josefa, the charming daughter of Joaquin Carrillo of San Diego. The consent to the marriage had been obtained of the parents, but an uncle objected and brought the wedding to an abrupt and unsatisfactory termination. The priest and Pio Pico, another uncle of the bride, advised and assisted in an elopement. The young couple were married in South America, and the following year returned with a young son. An ecclesiastical court was summoned at San Gabriel and Henry Fitch was tried for violation of church and territorial law. He was found guilty, and the penalty imposed was that he should furnish to the Church of

Our Lady a bell of not less than fifty pounds weight, as the church had but a borrowed bell. Some narrators say that he furnished the bell, while others declare that he escaped a second time without obeying the padres.

The church and the rectory are in very good repair. The rectory opens upon an interior court or patio, in the center of which rises a stately palm that was planted there in the pueblo days. The church has an outer court or garden wherein stands a noble cross that is outlined by electric bulbs that illuminate the garden. Near by is a Camino Real bell, the first one to be erected. Both the cross and the bell are the emblems always carried and first planted by Fr. Junipero Serra and his band of missionaries.

The Plaza church, as it is generally known, is the first and principal landmark of Los Angeles. It has been restored by the people of the parish without losing its identity and yet has been transformed into a commodious house of worship and the rectory into a comfortable habitation.

LANDMARKS

The Abila House: The old adobe building standing a few rods north of the Plaza at Nos. 14, 16, 18 Olivera street was the residence of Doña Encarnacion Abila, widow of Don Francisco Abila of Las Cienega Rancho. During the battle of Los Angeles, which was fought January 8th and 9th, 1847, she fled from her home to the house of Louis Vignes, as she feared for the safety of herself and family should the Americans be victorious. Her son-in-law, Lieutenant-Colonel Garfias, was a cavalry officer on the Mexican side under Governor-General Flores, and had obtained horses for his troops

from her ranch, the San Pascual. Commodore Stockton was victorious, and when he entered the town he found the deserted home near the Plaza wherein he camped his troops and appropriated it as his headquarters. The landmark has changed but little in appearance since that day. A new roof and a few windows have been replaced.

The Bell House: Alexander Bell owned the most pretentious house in Los Angeles. It stood at the southeast corner of Los Angeles and Aliso streets, where the Haas block now stands. As there "was nothing too good for John C. Fremont," when he was appointed Governor of California by Commodore Stockton, he appropriated the Bell house as gubernatorial headquarters. Some years ago the old Bell house was torn down and a modern brick building stands in its place.

Fort Moore: Fort Moore is only a historic site. No part of the fortifications remain, but there is some interesting history connected with the old fort, or rather two old forts that were built on this site. The first one was planned by Lieut. W. H. Emory, topographical engineer of General Kearney's staff, and the work was done by Commodore Stockton's sailors and marines. It was not completed nor was it named. The second fort was planned by Lieut. J. W. Davidson of the First U. S. Dragoons, and was built by the Mormon Battalion. It was dedicated and named on July 4th, 1847, by order of Col. J. B. Stevenson, then in command of the southern military district. A paragraph in the order is as follows: "The field work at this post having been planned and the work conducted entirely by Lieutenant Davidson of the First

Dragoons, he is requested to hoist upon it for the first time, on the morning of the 4th, the American standard." A flag pole one hundred and fifty feet in length had been furnished by contract by Juan Ramirez, who brought it from Mill Creek, San Bernardino Mountains. Ramirez, with a number of carretas, a small army of Indian laborers and ten Mormon soldiers as protection against the Mountain Indians, brought down two tree trunks, one about eighty and the other about ninety feet long. They were strapped to the axles of a dozen carretas and each drawn by twenty yoke of oxen, each with an Indian driver. The carpenters among the soldiers spliced the timbers, making a magnificent pole one hundred and fifty feet high, from which the flag swung to the breeze. It was located at the southeast corner of what is now North Broadway and Fort Moore Place.

The fort was named in honor of Capt. D. Moore, of the First U. S. Dragoons, who lost his life at the battle of San Pasqual. After a number of years the flag pole fell, the earth works of the fort were razed, and the old landmark was a thing of the past. In 1903 the Department of California History and Landmarks for the State Federation of Women's Clubs, Mrs. A. S. C. Forbes chairman, instituted a movement to raise another flag pole and flag upon the hill to commemorate the days of Stockton and Kearney in Los Angeles. Patriotic organizations supplied a flag fifteen by thirty feet in size and the Native Sons procured a splendid pole one hundred and twenty-seven feet long from the forests of Siskiyou. It was brought on a lumber schooner to San Pedro and hauled from there by team, being too long for the cars. By

means of a derrick the giant pole was raised under the guidance of Mr. Julius Krause, Building Superintendent, and firmly anchored in a fifteen-foot hole, which was then filled in with stones and cement.

El Ranchito: Home of Pio Pico, last Mexican Governor of California. El Ranchito, little ranch, is two miles northwest of Whittier and is an interesting landmark. Pio Pico, during his short term as governor, did more harm to California by his indiscriminate portioning of the magnificent missions to political adherents than did any one or any dozen other men. He sold them right and left; he gave them away for services rendered the government and when they were returned they had been sacked and impoverished until the entire mission establishments had been ruined. His associations with mission history are not pleasant to remember, but the home of this political actor is of interest. The dignified name of the ranch was La Hacienda del Rancho Paso de Bartolo Viejo, but the Governor affectionately called it El Ranchito.

Pio Pico was born at Mission San Gabriel Arcangel in 1800. His father was French and his mother Mexican. He was well educated in the Spanish language and the family was of great influence, especially in the southern part of the state where they possessed large land holdings, cattle and horses. El Ranchito was the smallest of his holdings yet it comprised 8,000 acres. The property became his in 1832, but the major portion of the main building had been built as early as 1826. It is said to have been the first two-story adobe built in California. In 1870, according to the recollection of many persons, the house possessed thirty-

three rooms arranged around a court which was paved with red brick. Boxes of rare plants outlined the court and in the center was a well, and a large black fig tree—the Don's favorite fruit. North and west of the court was an extensive garden of ornamental trees and beautiful vines. There was a large Dutch oven, a mill, a chapel which was beautifully frescoed; but all are gone. The frescoed walls of the chapel were torn down to fill in the approach to a bridge near by.

In 1867 the greatest flood in the memory of the inhabitants swept through the valley and finding the main irrigation ditch on El Ranchito an easy outlet, the water rushed down through it and the River San Gabriel followed, forming a new course. It swept away all the beautiful gardens and came within fifty feet of the foundation of the house. The devastation was never repaired.

The house with its many rooms was furnished lavishly with splendid Brussels carpet laid without thought of matching the great glaring pattern—the same was done with the large figured wall paper. Massive mahogany tables and sofas were ranged round the rooms, and huge French mirrors were between the windows and doors. The rooms that remain are small and all semblance to past grandeur has vanished. Don Pio Pico entertained as lavishly as he furnished his home and during his short regime as Governor he was a favorite. The house is a landmark that the State should protect as a historical link between the Mexican and American occupations of California. Pio Pico became Governor of California February 22nd, 1845, and although he maintained official headquarters in Los Angeles, his home was at El Ranchito. When Com-

—*Photo, G. G. Johnson*

El Ranchito

modore John D. Sloat became the First American Governor under military rule July 7th, 1846, Don Pio Pico was compelled to haul down the Mexican flag, which he did August 10th, 1847, and in so doing terminated Mexican official rule in California. As the scene of this action El Ranchito is a valuable historic relic and landmark.

El Ranchito, together with six acres of water-bearing land on San Gabriel River, was purchased some years ago by the city of Whittier. In 1906 an organization was formed under the title of "The Governor Pico Museum and Historical Society." Mrs. H. W. R. Strong was elected President. This Society secured a fifty years' lease of the house and effected praiseworthy repairs, in fact saved it from destruction.

Cafe Ship Cabrillo

VENICE

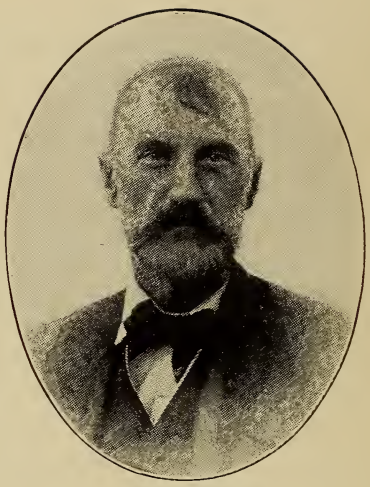
Venice, the most interesting beach town in California, has an ideal location, a charming architectural conception and a unique historical association. It took an unusual mind to conceive and perfect the project of building a city of canals through a waste of sand dunes, but that is what Mr. Abbot Kinney has done at Venice, with the result that Venice is the most beautiful, unique and interesting coast town of the State. It lies in a great horseshoe bay with gray hills to the north and bluffs toward the south. Windward avenue, with its graceful arches and vivid coloring, reminds one of Italy; the winding canals with their gliding, silent gondolas remind one of Venice, and

the teeming, hilarious Zone forces Cairo upon you; but still a dominant thought creeps over the mind that after all Venice is the one place in California that speaks of the native land of Saint Francis, the founder of the Order of Friar Minors, the Franciscans; it reminds one of Italy, the California of the Continent. Saint Francis was born in Umbria, the Eden of Italy, and not in Spain, as one might suppose from the macaronic Spanish mission architecture of California, and Spanish music and chants. In fact the mission architecture is the outgrowth of climatic conditions in California, being similar to the climatic conditions in Italy, not Spain, and the mission music and chants are versions of the Gregorian chants of Italy.

Mr. Kinney built an Italian street along true architectural lines, with arches and colonnades that have artistic finish and substantial material, and he builded well. He built for the future as did Saint Francis. The plan of Venice was to convert the streets into canals with gondolas trolled by singing gondoliers; an auditorium with Chautauquan meetings that stirred the intellect to higher education; a business street that softened commercial necessity by artistic association with beautiful and perfect architecture. It was no fault of Kinney's if the public came to a Chautauqua lecture and played truant on the beach. You can lead to the fountain, but that is all. He designed a perfect town, and so it will become, if for no other reason than the charm of the plan and the climate. Venice faces directly west, therefore the ocean breeze comes inland and not overland. Every foaming ocean breaker adds its atom of oxygen to the molecule of air, therefore Venice supplies the 100% ozone-charged air which

is the most perfect tonic known for the human system. The winters and the summers are perfect. I have lived in Venice, both of Italy and America, and have seen the sunset glow on clouds that dazzle the eye, but the perfect sunset glow was in America off the shore of Venice in California. The dark ridge of low hills shouldering out into the bay forms a background for the pier at Venice, when you view it from the south. The cafe-ship Cabrillo is a thing of beauty when just as God's glowing sun-paint grows dim the anchored ship is outlined with twinkling, scintillating bulbs of electricity which grow into a shower of light and you realize that Venice is lighted for the night.

The amusements at Venice include every kind of entertainment. A mammoth plunge and surf bath-house; a beautiful dancing pavilion in which free Saturday afternoon parties are regularly provided for the children, and in which special events for the little ones are constantly succeeding each other. At holiday time a Christmas tree for the children is a spectacularly beautiful event. Venice has a privately owned pier, along which attractions are kept open throughout the year. There is a Race Through the Clouds, a Ferris Wheel, a giant safety Racing Coaster, The Rapids, The Double Whirl, Joy Wheel, Merry-go-Round, captive Aeroplane, Motion pictures, Miniature railroad so dear to the hearts of children, trips in launches, row-boats, canoes or gondolas over three miles of canals. Band concerts are given afternoon and evening. The boulevard to the Soldiers' Home was laid out under Mr. Kinney's supervision and nine miles of trees along the public roads were planted during his administration as a road commissioner for that district.



Abbot Kinney

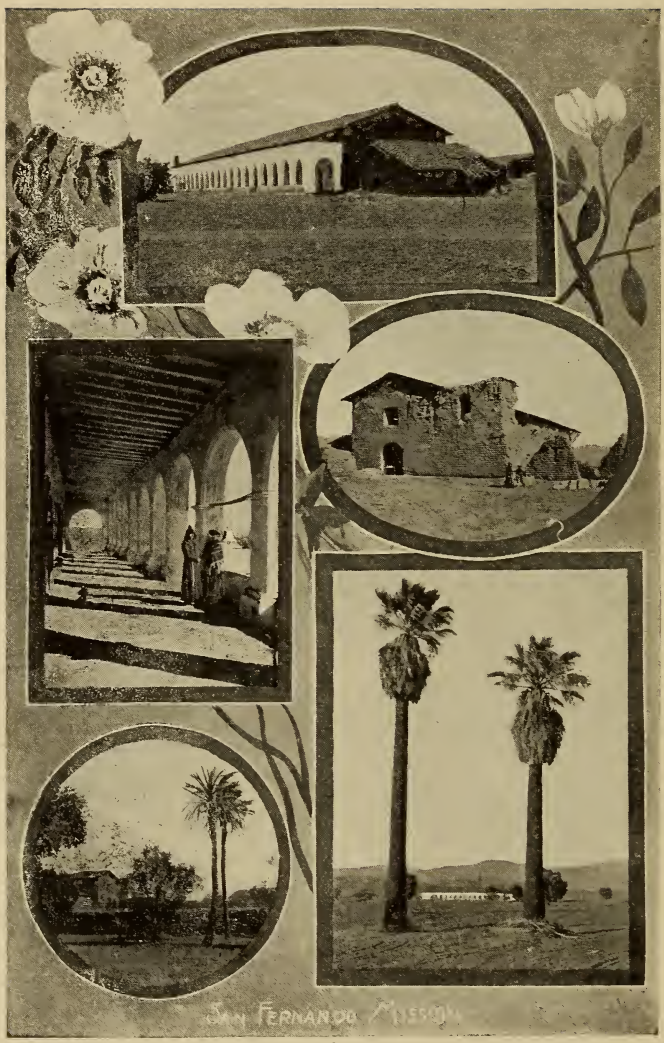
The founder of Venice, Abbot Kinney, the man whose mind saw in the sand and swamps the mirage of an Italian villa, is a tall, dignified, plainly garbed, unpretentious man. Few would think him, at first sight, to be the multi-millionaire founder and owner of Venice. He is a philosopher and a student of every subject of distinct value; he is an astronomer and dreamer who makes his dreams come true. He gave the name of stars to streets, for he could read their prediction of success for Venice while untutored minds only scoffed.

Mr. Kinney spent his youth in Washington, D. C., where he enjoyed the favored opportunity of the society of statesmen. His education was completed abroad. He was a student at Heidelburg, Germany, studied in France, Switzerland, Turkey and later spent a year in Egypt, arriving in California in 1880, from which time he has made this his home. Broad minded and public spirited, he has devoted the knowledge he gained through travel, investigation and research to the public benefit. He believes in the preservation of forests and conservation of water.

Canal, Venice

As a home place Venice can offer charming villas bordering the canals, or beautiful larger houses facing the ocean. There is an excellent grammar school system and a modern polytechnic high school that has been built at a cost of $250,000 and has twenty-nine acres of grounds.

The Venice Auditorium seats 3400 people, has a spacious stage and splendid pipe organ. Once a year, on the 30th of May, this beautiful hall is transformed into a memorial to the sailor-soldier dead. It is draped with flags and banked with flowers, which are made into forms of ships and life-belts, into anchors and capstan, into harps and lyres and crosses that are later taken to the end of the pier and cast into the sea in memory of those whose bodies went down in ships, but whose souls have gone aloft forever. Mr. Kinney has exemplified the naval memorial service and made it a ceremony of magnificent beauty.


San Fernando Mission

MISSION SAN FERNANDO, REY DE ESPAÑA

Mission San Fernando, twenty-three miles from the Plaza in Los Angeles. The route via El Camino Real which is along Sunset Boulevard to Hollywood, thence through Cahuenga Pass to Sherman Way, thence along Camino Real de San Fernando, which is marked by Mission Bell guide-posts that give distances and directions; or by way of the Pacific Electric cars, which stop at the door of the mission.

Mission San Fernando, Rey de España, founded in honor of Fernando III, King of Spain, was established September 8th, 1797, by Fr. Fermin Francisco Lasuen, assisted by Fr. Francisco Dumetz. The location was known by the Indians as Achois Comihavit and by the Spaniards as the Encino Rancho, where Alcalde Francisco Reyes had a house and where he kept his own livestock, as well as that of Cornelio Avila and others. In the presence of troops from the presidio of Santa Barbara, under Sergeant Olivera, and a great crowd of natives, Fr. Lasuen conducted the usual services and dedicated the new mission. The ranch house was converted into a dwelling for the priests, Fr. Dumetz and Fr. Francisco Javier Uria.

As the Encino Rancho is six miles from the present location of the Mission San Fernando it is evident that the site of the mission was changed as in the case of several of the other missions.

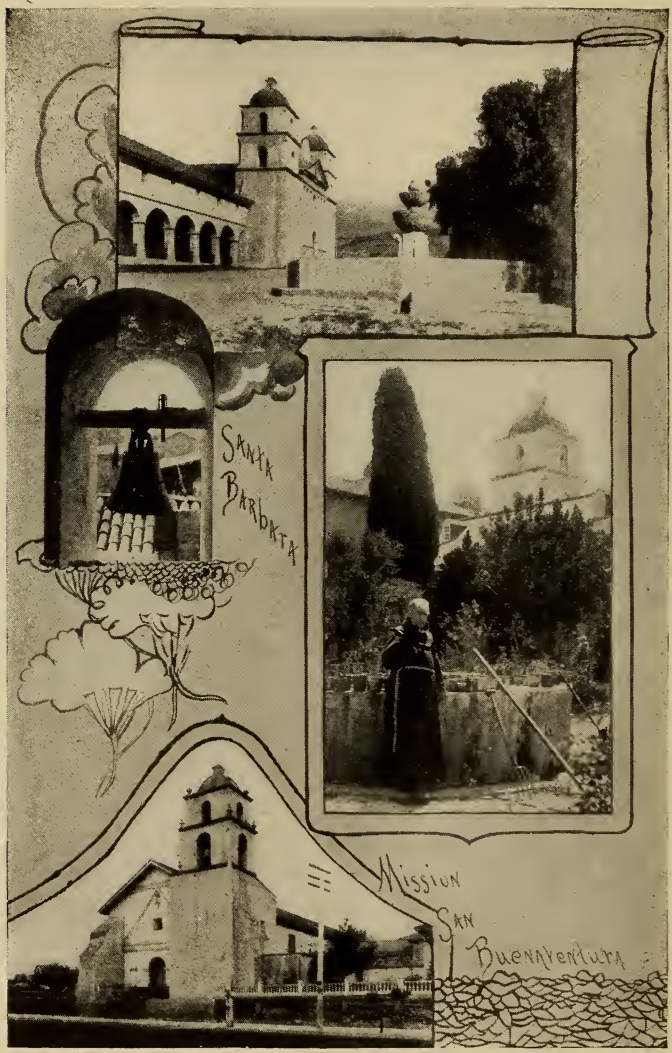
An adobe chapel was built and blessed in December, 1806. The destructive earthquake of 1812 compelled the padres to replace thirty new beams in the walls of the chapel. By 1818 a new church was completed, the ruins of which are seen today. San Fernando was

a prosperous mission, and reached the highest figure of population in 1819 when there were 1,080 enrolled on the books. It was secularized in 1835 and between the years of 1797 and 1835 the total production of different grains was: Wheat, 119,000 bushels; barley, 3,070 bushels; corn, 27,750 bushels; and beans, 3,624 bushels. 2,837 persons had been baptised, 2,028 buried, and 848 marriages performed. In 1834 San Fernando became a parish church of the second class, with $1,000 salary, and all effects were turned over by Fr. Ibarra to Antonio del Valle, who as comisionado took charge of the estate. The inventory showed a valuation of $41,714, of which $5,000 was in coin and $20,000 in hides and tallow. A library of 191 volumes was valued at $417. Some of these books were transferred to Mission Santa Barbara, but others were actually taken out and burned on a pile. There were 9,520 head of livestock turned over, and when a second inventory was taken six years later, in 1840, the stock had decreased in number to 8,860. In 1843 San Fernando was restored to the management of the church, but debts had been incurred and only about 300 Indians were round about the mission. Fr. Blas Ordaz was placed in charge and in two years he reported having paid off the debts and having bought 120 head of stock. Nevertheless, Governor Pio Pico leased the property to Andres Pico and Juan Manso at an annual rental of $1,120. On June 17th, 1846, Pico sold Mission San Fernando to Eulogio de Celis for $14,000, with the agreement that he must support the missionary and provide the necessaries for divine worship, and also give the Indians the use of the lands they occupied during their lifetime. In due time the title was declared invalid.

At present the chapel that was 120 feet long by 18 feet wide, with thick adobe walls, brick floor, tile roof, board ceiling, three doors, and seven windows with wooden bars is the most forlorn, tumbled down ruin.

The only building in any kind of repair is the one in which were the monastic rooms, a long low adobe building with a corridor running the entire length. At the one end is a quaint bell tower and in front is a fountain that has been recently restored.

Old Mission San Fernando stands not far beyond the shadows of the Sierra Madre Mountains and overlooks a splendid, broad valley of magnificent land that required only water to produce every kind of fruit and vegetable. Now the valley has the water from the Owens River aqueduct. San Fernando Valley was annexed to Los Angeles and thereby the old mission is in Los Angeles. It is the sixth station on El Camino Real. The Native Sons and Daughters of Los Angeles county placed a Mission Bell guide-post at the mission in 1909.



San Buenaventura and Santa Barbara Missions

MISSION SAN BUENAVENTURA

Mission San Buenaventura is located in the town of Ventura and is 71 miles from Los Angeles via El Camino Real, the State Highway, an excellent and scenic road that is marked by Mission Bell guide-posts that give distances and directions. The route leads via Hollywood, Calabasas, Conejo Pass and Camarillo to Ventura.

The Mission of San Buenaventura was founded on Easter Sunday, March 31st, 1782, by Fr. Junipero Serra assisted by Fr. Pedro Benito Cambon of San Gabriel. It was the last mission that Fr. Serra founded and it had been his desire to have it one of the first three—the other two being San Diego and Monterey, as such had been the arrangements made between Fr. Serra and the authorities representing the King of Spain. But owing to the continual misunderstanding between the religious and military authorities in California the founding of this mission was delayed. Early in the spring of 1782 Governor Felipe de Neve announced his consent to establishing a new mission at the rancheria near the head of the Santa Barbara channel. The Indians called the place Zucu; the expedition under Don Rodriguez Cabrillo called it El Pueblo de las Canoas, the Portola expedition called it Asuncion de Neustra Señora, but Father Serra christened it after San Buenaventura, Serafic Doctor, and friend of Saint Francis, the founder of the Order of Friar Minors.

Fr. Serra traveled south from Monterey in order to be present at the ceremonies. He met Governor Neve at Mission San Gabriel on March 19th and they proceeded to Ventura accompanied by a party of seventy soldiers with their officers, ten soldiers from Monterey with their families, servants and some neophytes. At the first encampment the Governor received news from Colonel Fages that compelled him to leave the party and take with him ten soldiers.

Arriving at Zucu the missionaries found a large tribe of particularly fine Indians. They lived in cone shaped huts worthy the name house, constructed of tule and straw. They had great fishing boats made of pine boards tied together and plastered over with asphaltum. These boats carried a dozen and even more persons and went a long distance out to sea.

The Indians were friendly and assisted the Fathers in establishing the mission. A hut was constructed of boughs, bells were swung in the trees, an altar was raised, a great cross was built and blessed, after which Father Serra sang the first mass and preached. The Indians assisted the soldiers in building a chapel and a house for the missionaries and barracks for the guards. These buildings were surrounded by a palisade and water was brought into the enclosure through an irrigating ditch. Within ten years San Buenaventura had become one of the most flourishing settlements in California. Vancouver, who visited the mission in 1793, speaks of the wonderful gardens, the fruits and vegetables. He mentions apples, peaches, pears, plums, figs, oranges, grapes, pomegranates, cocoanut, sugar-cane, bananas, plaintain and even indigo; besides all of the ordinary kitchen vegetables,

roots and herbs. A disastrous fire compelled the missionaries to erect all new buildings. The church was built of stone and brick. It was begun in 1801 and dedicated September 9th, 1809. Material for the mission buildings had been brought from the forests of San Emidio, Santa Ana and the Ojai. Lime was found in the Cañada of San Buenaventura, clay from the hills near by was moulded into tiles and burnt near the mission. The walls were made thick, the ceiling was of rough hewn timbers, the floor was of tile and the raised pulpit was beautifully carved. The altar was sent from the City of Mexico as were some of the pictures. The mission buildings formed a quadrangle within which were the gardens and fountains. A splendid system of irrigation was installed. An aqueduct brought water from the mountains and it was stored in a concrete reservoir located on the hill just below the school house. It was known as the Caballo because the water gushed from the open mouth of a stone horse's head. The disastrous earthquake of 1812 damaged the church and many buildings. The tower and much of the facade were rebuilt. The whole site of Buenaventura settled, and the fear of all sinking into the sea frightened the inhabitants away. They fled to San Joaquin y Santa Ana, where they remained for a year. Here the priests erected a cajal, or Indian hut, to be used as a chapel. Upon their return to Ventura, the neophytes, under the direction of the Fathers, restored the buildings to a better condition than they were originally. In 1820 the government of Mexico owed to Mission San Buenaventura $35,170. There is no record that it was ever paid. They had purchased supplies from the mission, a cargo of hemp, and were

in arrears in stipends to the Fathers for $6,200. In 1822 the Indians had individual gardens along the banks of the river, where they raised vegetables for sale. They labored and might have become self supporting, but for secularization which came in 1837, as the mission establishments sold great quantities of produce and supplies to the home government as well as supplying their own demands at the missions. The mission estate was first leased for $1,630; then sold to José Arnaz for $12,000, in June, 1846. His title, however, was not recognized by the United States. The records of San Buenaventura are interesting. Baptisms 3,857, marriages 1,086, deaths 3,098; number of livestock in 1831, 7,240 head. Today the old mission chapel is the parish church of Ventura. It is all that is left of the once large establishment, but interesting, for much of it is the original structure. The walls, two-storied belfry tower and bells remain as of yore; the roof is restored with shingles instead of the original tiles, but otherwise the exterior is virtually the old building erected in 1809. The interior is new and quite handsomely decorated. Stained glass windows, rich altars and frescoing give a finished if not rich appearance.

The Cross and the Bell

The first great cross erected by the Franciscans on the hill back of the city fell and was replaced, but it fell again on November 2nd, 1875, during a storm and wind. The citizens of Ventura, through their committee on landmarks of the Chamber of Commerce, had a new cross built and erected on September 9th, 1812. On a bronze tablet is the following inscription:

"In memory of the 200th anniversary of the birth of

Padre Junipero Serra, founder of the Franciscan Missions of California, who closed the labors of his useful life with the founding of the Mission of San Buenaventura, March 31, 1782, this tablet is placed."

In memory of the band of ardent missionaries who opened the way through the wilderness of the West a chain of bells is being erected. One of these stands in front of the church of San Buenaventura that was the scene of Fr. Serra's last great work. This mission is the ninth station on El Camino Real, the road of the missions. The bell was placed there in 1907 by the Native Daughters' Improvement Association. When the padres came to California they brought with them the cross and bells. They swung the bells in the branches of trees and rang them to call attention to the work they had in hand, that of the betterment and improvement of the body and soul. El Camino Real Association of California has planted the bells to call attention to the work in hand, that of making the old mission road into a perfect road, and the bells mark the way so that the traveler may know which is El Camino Real, the historic road of the missions.

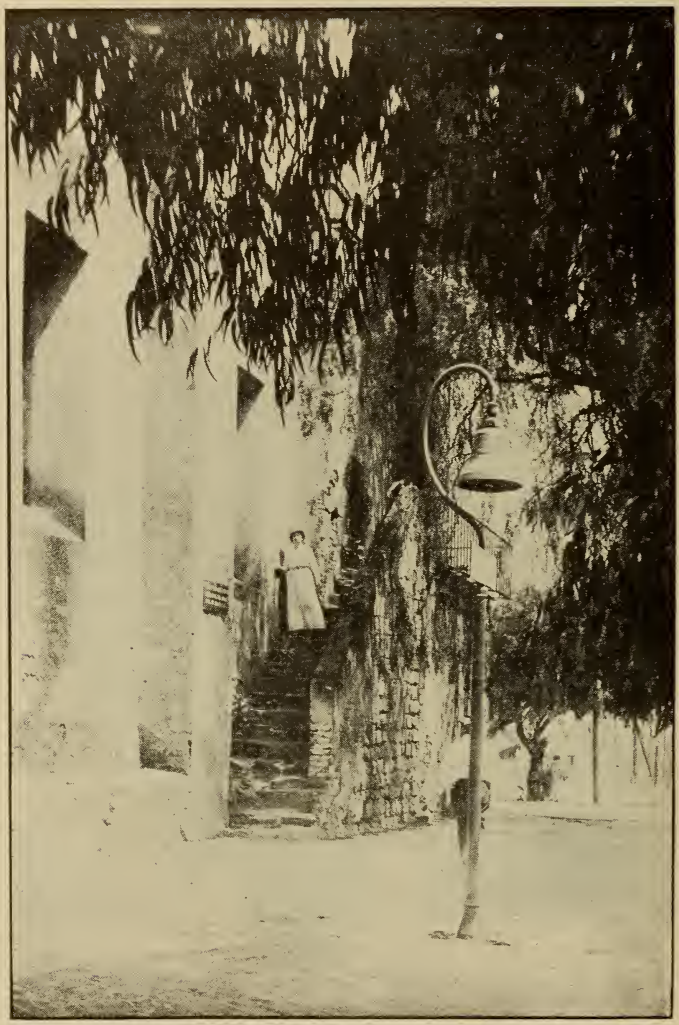
MISSION SANTA BARBARA

Mission Santa Barbara, the greatest of the Channel Missions, was founded December 4th, 1786, by Fr. Fermin Lasuen, who had been appointed President of the missions the previous year. The site selected was called Taynayam by the natives, and El Pedragoso by the Spaniards. It was about one mile distant from the presidio, which had been established in 1782 by Father Serra. The location of Santa Barbara is the most beautiful of all the missions. Back from the water's edge nearly two miles, it is situated in the foothills of the Santa Inez mountains. It was from the hills of San Marcos that the great oak beams were carried by oxen (or perhaps more likely by faithful Indian neophytes) and used in the construction of the mission buildings. Chief Yanonalit, ruler of the thirteen neighboring rancherias, proved friendly and persuaded Indians to assist in the work, their labor to be paid for in articles of clothing and food. This was especially the arrangement for work at the presidio.

The first chapel was constructed of boughs. Within a year a church building, 42x15 feet, made of adobe and thatched with straw, was completed. Six other buildings of the same material were erected and in 1788 tiles were made and all buildings roofed with them. Santa Barbara was prosperous from the very beginning. Indians gathered about the mission and readily accepted the faith of the strangers, so much so, that by 1789 it became necessary to enlarge the chapel in order to accommodate the worshipers, and in 1793 a new and much larger building was constructed.

—Courtesy of Grizzly Bear

Mission Santa Barbara



—Photo, A. S. C. Forbes

Stairs Leading to Choir Loft, Mission San Gabriel

As the Indian population steadily increased it became advisable to form a village and build a separate house for each family; in consequence nineteen houses were built of adobe in 1798. About the same time a piece of land to be used as a garden, orchard and vineyard was enclosed within adobe walls nine feet high, 3,600 feet in extent, and capped with tile to protect the wall from rain. In 1800 the village was laid out in streets and cross streets, and there were over fifty houses. The neophytes were taught trades, such as weaving, carpentering, saddlery, painting, smithery in silver and iron, masonry—in fact they were taught to be self supporting and to make all things that were necessary for their comfort. They worked in the open patio and on the broad verandas. The women were taught the drawn work of Mexico, and they always made baskets. The fields were tilled by the Indians, the buildings were built by the Indians, and the irrigation system was constructed by them under the direction of padres and a few imported tradesmen from Mexico or Spain.

In 1807 the town of Santa Barbara had 252 dwellings besides the storehouses, all enclosed on three sides by a high wall. In 1800 Santa Barbara had dedicated a chapel at the station of Sagshpileel, a large rancheria near by. This chapel was known as San Miguel. In 1804 the Mission of Santa Inez was founded because of the great influx of Indians to Santa Barbara from the north. The number thus withdrawn was over one hundred.

The earthquake of 1812 damaged the mission buildings at Santa Barbara, so much so, that the chapel was torn down and replaced by a most sub-

stantial stone edifice, the present structure. It was begun in 1815 and completed in 1820. It is generally considered the most beautiful of the California missions. The double towers of Santa Barbara are distinctive, as it is the only one of the missions that has twin towers. The walls are six feet in thickness, of hewn stone strengthened with stone buttresses. The church is 170 feet long and 40 feet wide. It has heavy cross beams in the ceiling, and cement or bitumen floor. A long line of low buildings with arched corridors and a beautiful fountain directly in front of them give a harmonious and picturesque effect. The buildings are in good repair, in fact have been most drastically treated with coats of varnish and even whitewash. The bell tower and the old bells are of great interest and beauty. The east garden, comprising about one acre of ground, is a part of the old burying ground and contains over 4,000 bodies, one grave upon another. But it is now a beautiful garden, covered with roses, geraniums and some rare plants and trees. Near the center is a large crucifix, on which the figure is a white plaster cast.

The living rooms of the priests and novitiates face on the inner garden, and it is therefore closed to the public. No women are allowed to visit this garden, without special permission. Only three have been granted this privilege, Mrs. Benjamin Harrison, wife of President Harrison; Princess Louise, Marchioness of Lorne, and Mrs. William McKinley, wife of President McKinley. The two former availed themselves of the courtesy extended.

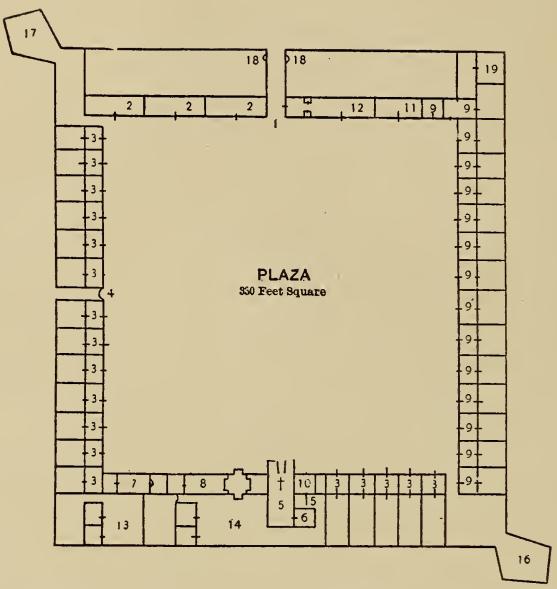
Mission Santa Barbara has many valuable and greatly treasured archives. At the time of the secularization

of the missions many of the records of other missions were taken to Santa Barbara for safe keeping, probably because it is the only mission wherein the Franciscans did not surrender entire control at any time. They are in possession today. It was secularized in 1834, but the Franciscans steadfastly kept possession. Between the years 1786 and 1834 the total number of baptisms was 5,679, of which 2,490 were Indian adults, 2,168 Indian children, and 1,021 children of others than Indian parents. There were 1,524 marriages and 4,046 deaths. The mission was prosperous and wealthy. The largest number of animals owned at any one time was in 1809, when there were 16,090. The total product of wheat was 152,797 bushels; barley, 24,733 bushels; corn, 19,084 bushels; and beans, 2,458 bushels.

In June, 1846, the mission was sold to Richard S. Den for $7,500, but the title was declared invalid and the property returned to the church.

In 1852 a petition to establish a Franciscan convent or college, with a novitiate for the education of young men, was sent to Rome and was granted by the authorities. Santa Barbara Mission was selected for the purpose. Bishop Thaddeus Amat removed from the mission to the parish church, thus leaving the fathers in possession. By this arrangement they will have perpetual use of the buildings, gardens, vineyard and two orchards.

PRESIDIO OF SANTA BARBARA



Plan of Santa Barbara Presidio, 1788

1, main entrance, 12 ft.; 2, storehouses, 16x61 ft.; 3, 18 family houses, 15x24 ft.; 4, false door, roofed, 9 ft.; 5, church, 24x60 ft.; 6, sacristy, 12x15 ft.; 7, ensign's suite, 3 rooms; 8, commandant's suite, 4 rooms; 9, 15 family houses, 15x27 ft.; 10, chaplain's 2 rooms; 11, sergeant's house, 16x45 ft.; 12, quarters and guard-room; 13, corrals, kitchen and dispensa of ensign; 14, corrals, kitchen and dispensa of commandant; 15, chaplain's corral; 16, western bastion; 17, eastern bastion; 18, corrals.

The Presidio of Santa Barbara was established in 1782 by Governor de Neve, who came from Mission San Gabriel accompanied by about sixty soldiers. He was met at Ventura by Fr. Serra, who had founded the Mission of San Buenaventura on March 31st, and together they marched along the shore a distance of about nine leagues to the Indian settlement called Yanonalit. The chief was friendly and the strangers decided to build a fort upon an elevation overlooking the shore. The Indians assisted in the erection of a hut which was to serve as a chapel. On April 21st, 1782, Fr. Serra blessed the site and the cross, after which he celebrated mass and preached a sermon. This was the beginning of the Presidio of Santa Barbara.

Work was begun at once to fell oak timbers for a permanent chapel, priest's houses, store-houses, barracks and palisade enclosure. Indians assisted in the work and were paid in articles of clothing. The chief, Yanonalit, had authority over thirteen rancherias of Indians and his friendship was of great value.

Fr. Serra remained at the presidio for some time, or until he learned that the Governor had no intention of establishing the mission at this time, when he sent for a priest to come from Capistrano, and he repaired to Monterey. It is sad to relate that the Mission of Santa Barbara was not founded during the lifetime of Fr. Serra, who had been so deeply interested in the work at this point on account of the great number of Indians.

Lieut José Francisco Ortega was appointed commandant, as well as habilitado, and retained the position until 1784, when he was succeeded by Lieut. Felipe de Goycoechea, who served until 1804. Under these two lieutenants work was pushed on the presidio build-

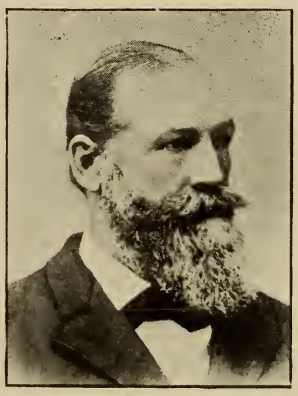
ings in a very deliberate Hispano-California manner. The soldiers and Indians made adobe and tiles, they hewed timbers, made shell lime and gathered sand. In this they were assisted by some thirty sailors, who came from time to time on vessels from San Blas. However, it is stated that the soldiers and officers contributed about $1,200 for the work between the years of 1786 and 1790, which sum was later returned to them as a gratuity. In September, 1788, Goycoechea sent the accompanying plan of the presidio to Governor Fages, but at the time the western line of houses were not roofed and the outer walls were not yet begun. Within two years three sides of the main wall had been built.

The force maintained at the presidio was from fifty to fifty-four privates, two corporals, two or three sergeants, an ensign and a lieutenant. From ten to fifteen of these men were stationed at Mission San Buenaventura, fifteen at Mission La Purisima, from three to six at Mission Santa Barbara—after those missions had been established. Two were generally stationed at Los Angeles. The white population of this presidial district was about three hundred and sixty persons. In a report dated December 31st, 1785, there is given 67 male heads of families as living at the presidio as inhabitants with their families. A similar report gives an expense account as follows: Average payroll, $13,000; management, $14,000; supplies, $12,000; commissary account, including a balance of goods on hand, $26,000. But the report does not state the length of time covered by this average.

SANTA BARBARA

Santa Barbara, one of the most beautiful cities of the West, lies in the shadow of the Santa Inez mountains and by the channel of the sea. It is one hundred miles west of Los Angeles. This channel was visited by the Spanish expedition under Gen. Don Sebastian Vizcaino on the 3rd of December, 1602, and that being the eve of the feast day of Santa Barbara, virgin and martyr, the place was named in honor of the saint by Fr. Antonio de la Ascencion. Therefore the history of Santa Barbara dates from 1602, although no other explorers visited its hospitable shores until 1769, when the Portola expedition camped there and Fr. Juan Crespi, who accompanied Portola, gave description of the beauties of the channel scenery. In 1782, after Mission San Buenaventura had been founded, Governor Felipe de Neve came on to Santa Barbara to establish a presidio in the channel district, for the protection of the missions in that region. The party consisted of about sixty soldiers and was accompanied by Fr. Junipero Serra, who was under the impression that a mission was to be established at the same time. Not so; only the presidio was begun, and the mission was not founded during Fr. Serra's lifetime, greatly to his disappointment. De Neve found the site of the present Santa Barbara occupied by a large settlement of Indians called Yanonalit. They were friendly Indians and allowed the strangers to select a location on a slight elevation for a fort, and then assisted them to build it. A large cross was erected, a hut constructed

to serve as a chapel, and an altar prepared in order that mass should be said the following day, which was the 21st of April, 1782. (Some authorities give the date as April 29th.) Fr. Serra blessed the cross and the site and then preached a sermon. This was the beginning of Santa Barbara. Work was commenced at once on felling timbers of oak for the construction of a permanent chapel, priest house, storeroom, barracks and palisade enclosure. Chief Yanonalit was a superior Indian and proved of great assistance by persuading his Indians to work like the Spaniards. They received payment in food and clothing. In 1786 the mission was founded about a mile away from the presidio, and the Indian town of neophytes clustered round about the mission, not at the presidio. Therefore after the secularization of the mission and the abandonment of the presidio, the town of Santa Barbara dwindled into an idle Mexican hamlet, with nothing to break the monotony, for it was not a military station. Santa Barbara being one of the principal missionary establishments, it would seem that it should have received greater attention from the secular authorities, at least equal to that given Monterey, San Francisco and San Diego, but such was not the case. Until 1834 it was only a mission town ruled by the padres. In 1846 the mission was sold to Richard Den for $7,500, the Indians had dispersed, and Santa Barbara mooned on the bay, waiting her opportunity. She would probably yet be sleeping in her quiet monastic robe had not some energetic American pointed out the way to progress. It was not a difficult task for the right man, for as soon as the world knew of the beauty, charm and advantages it was losing by passing by



J. A. Johnson

beautiful Santa Barbara, it paused and took notice. The energetic American who made the world know Santa Barbara was Joseph Asbury Johnson. He arrived there in 1866 and saw at once the beauty and opportunity that awaited this charming place. He understood the town and the people, he was a man of education and culture, of keen perception and great executive ability. He came prepared for just such a problem. He was an organizer and an instructor, had established two high schools, those of Bloomington and Decatur, Illinois, and had served as their principal. But his greatest advantage lay in the fact that he had studied theology, could appreciate the standards taught by the padres, and realized the moral attitude of a missionary town that had been deprived of the sustaining guidance of its religious leader; moreover, he delighted in literary work, having learned printing and risen to fill the editor's chair. Could anyone have been more qualified to introduce Santa Barbara to the world? Mr. Johnson was a gifted speaker with a personality that made people flock to his standard. This was proven when, after he had established the Santa Barbara Press, erected the Press building and installed the first power printing press in use south of San Francisco, and had given a banquet to celebrate the occasion, he was in turn presented with a bag of gold containing

$1,925 offered by the citizens of Santa Barbara as a testimonial of their appreciation of his public service in proclaiming through his journal the beauties of their city. Prompted to greater things, he soon after issued the first illustrated newspaper ever published in California, paying $250 for one large engraving of Santa Barbara made for him by artists of Scribner's Magazine. The following year, 1874, he prepared for a lecture tour through the East. He had lantern slides made from photographs of characteristic views, such as orchards, vineyards, grain fields, towns, old missions, waterfalls and ocean breakers, at a cost of more than $500. With this splendid equipment he lectured in the principal cities and towns from Chicago to Boston. People were entertained and delighted and Santa Barbara was advertised. Interest was aroused and the stream of travel started which has since built up that region.

But those were not all balmy days for Mr. Johnson. In the early years he was opposed by a disorderly class, who tried to dominate the town, both in politics and business. He fearlessly opposed them, and for his pains his property was destroyed, his printing office burned, and his life threatened. He was attacked and beaten in the streets by a gang of ruffians. But the better element always supported him. He won popularity in the community through his knowledge of agriculture, and was the first editor to urge the culture of the olive by modern methods. In 1876 he sold the Press and went with his family to the Centennial at Philadelphia. He was one of the judges and also official historian of the Exposition. After devoting a year to the historical work his manuscripts were sealed up

with other mementoes in Memorial Hall to be kept a hundred years, the vault to be opened in 1976. Undoubtedly there was something good about Santa Barbara that crept into those records.

Using the same stereopticon views, Mr. Johnson lectured again throughout the East, and upon request appeared before the American Geographical Society. Returning to California he founded the Oakland Daily Times. His business interests kept him from returning to Santa Barbara, greatly to the detriment of the town and the regret of his many friends. His keen delight in journalism kept him connected at all times with newspapers and magazines, and his broad experience and gifted pen made him a popular writer. This talent is inherited by his daughter, Mrs. Lillian Ferguson, associate editor of "Sunset" magazine, whose clever writing, literary ability and executive qualities prove the value of heredity. His son, Carlton H. Johnson, has also made a record in publication work, both in private enterprise and in the service of the State of California.

We dwell with great pleasure on the history of the missions, founded by the padres, but how few of us think of the men like Jospeh Asbury Johnson with his foundation work for modern Santa Barbara, or the Smileys and their work for Redlands, the Millers of Riverside, the Kinneys of Venice, the Crofts of Pasadena, the Hortons of new San Diego, the Bidwells of Chico, or Sutter of Sacramento! Yet the ability, foresight and optimism of men and women like these constitute the quality and force that has made modern California.

MISSION SANTA INEZ

Santa Inez, the nineteenth mission to be founded in California, is located at the entrance of a valley called by the Indians Alajulapa, or Maljalapu. The valley lies between the Santa Inez and San Rafael Mountains and is one of the most fertile and beautiful spots in the State. The mission is forty-five miles north west of Santa Barbara and lies within a stone's throw of the main State highway, El Camino Real.

Santa Inez was founded September 17th, 1804 by Fr. Estevan Tapis, assisted by Fr. Marcelino Cipres, Fr. José Antonio Calzada and Fr. José Romualdo Gutierrez. Commandant Carrillo was present and also a large number of neophytes from both Santa Barbara and La Purisima, many of whom had come to remain at the new mission. Substintial buildings were soon erected and the establishment speedily became an important station. The earthquake of December 21st, 1812, ruined all of the mission roofs, cracked the walls and tore down one corner of the church. About one-

fourth of the new houses that had just been completed were ruined. A granary was constructed and used as a temporary chapel. In 1815 a new church was begun. It was built of adobe and lined with bricks, and was dedicated July 4th, 1817. It is the remains of that building that is seen today. In 1829 Santa Inez was likened in appearance to Santa Barbara. In front was a large brick enclosure used for bathing and washing, to the right were gardens and orchards, to the left were Indian huts and tiled houses. On Sunday, February 21st, 1824 a widespread revolt among the Indians of Santa Barbara county occurred. The trouble started at Santa Inez where the miscreants set fire to the mission buildings and it is generally believed that great damage was done, but there is little if any detail given concerning the raid. It was necessary to call out the soldiers to quiet the trouble. The Indians then fled to La Purisima where they destroyed almost the entire mission.

Santa Inez was secularized in 1836. An inventory showed a valuation of $56,437, which sum included the church property, worth about $11,000. The church ornaments were valued at $6,251 and the library of 66 volumes at $188. During the time of the mission control, which was only 30 years, the records show 1,372 baptisms, 409 marriages and 1,271 deaths. The largest number of cattle owned at any one time was in 1831 when there were 7,300 head. Their banner year was 1820 when there were 12,250 head of stock, including all kinds of animals. The total yield of wheat was 63,250 bushels; barley, 4,024 bushels; corn, 39,850 bushels; and beans, 4,340 bushels. Three years after secularization the report gives a splendid showing—the

padres had remained in charge—there were over 12,000 head of stock at the mission and a population of 183.

In 1844 Bishop Garcia Diego resolved to establish an ecclesiastical seminary at Santa Inez. He instructed Fr. José Joaquin Jimeno and Fr. Francisco de Jesus Sanchez to obtain from the government a grant of land for the purpose, together with a regular annual appropriation of money for expenses. On March 16th, 1844 a grant of six leagues of land was conveyed to the Bishop, and the sum of $500 annually was assigned by Governor Micheltorena on condition that every Californian in search of higher education be admitted into the institution. On May 4th the seminary was formally declared open for the reception of students. Notwithstanding this advancement and effort at progress at Santa Inez, Governor Pio Pico rented out the entire mission estate to José Cavarrubius and Joaquin Carrillo for $580 per year, and June 15th, 1846, sold the mission to these lessees for $7,000. The seminary maintained a precarious existence until 1850 after which date it was abandoned and the padres went to Santa Barbara. The title of sale was later declared invalid and the property returned to the church but not until the elements and vandals had played havoc with the grand old monument of Christian endeavor, which the workers had thought would be permanent. They had built the walls six feet thick that it might sustain the roof of tile that rested on great hand-hewn rafters that were brought from the heights of the San Rafael mountains. The tiled floors and broad veranda, the heavy doors and deep windows all bespoke permanence, but alas, a long interim of neglect will destroy any building and as for adobe, it must be protected

from rain and moisture or it crumbles like mud pies. Such was the case with grand Santa Inez. There had been twenty arches forming the veranda in front of the convento or living rooms of the mission. Ten of these had fallen and the roof had tumbled in, the floor was broken and the place a habitation of owls and reptiles when Rev. Alexander Buckler was given the charge of administering to this neglected parish, and was expected to make of this ruin a home-place. He has done so. With the meager sum of $3,000 in money and a wonderful pair of willing hands and a stout heart in his body, Fr. Buckler cleaned out, repaired and made habitable old Santa Inez. Before he had his work complete winter rains almost undid his efforts. The bell tower fell and other parts crumbled because the rain reached the adobe. But all undaunted Fr. Buckler went to work again and restored the bell tower at an outlay of between $700 and $1,000 which was donated by the Grand Parlor of the Native Sons of the Golden West. The Bishop of this diocese supplied further funds for repairs and now Santa Inez is comparatively safe, but it should be made perfectly so. Fr. Buckler was pleased to receive a Camino Real bell guide-post from Los Angeles District of Women's Clubs when they met in Santa Barbara in 1914. He erected it on El Camino Real, the old mission road, and dedicated it with fitting and impressive ceremonies.

MISSION LA PURISIMA CONCEPCION

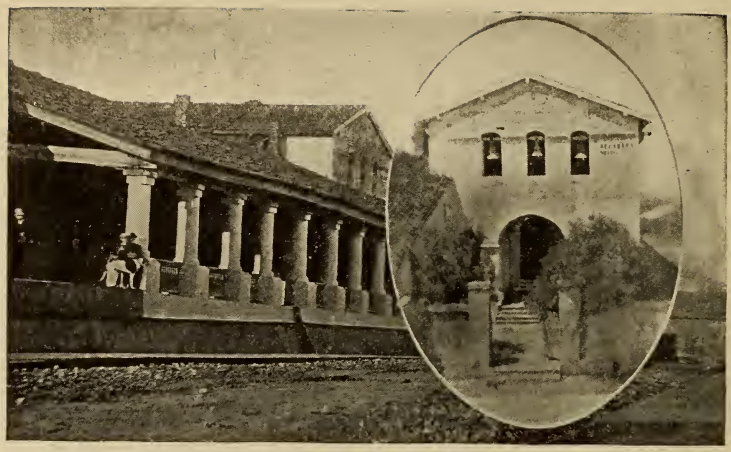
Mission La Purisima Concepcion was founded December 8th, 1787, by Fr. Fermin Francisco Lasuen, in honor of the Immaculate Conception of the Blessed Virgin. It is situated near the Santa Inez River at a place called by the Indians Algsacupi. Owing to the rains the permanent buildings were not erected until March the following year. Fr. Vincente Fuster and Fr. José Arroita were left in charge and within four months they had enrolled seventy-nine neophytes. In 1795 a new church of adobe was commenced and dedicated in 1802. It was commodious and had a tile roof. In 1804 Fr. Mariano Payeras was stationed at La Purisima and by 1810 he had completed a catechism and manual of confession in the Indian language. This was of great advantage to the neophytes in their study of religion, but so zealous had the missionaries been in this locality that there were no more Indians nearer than twenty-five miles away to be converted.

In 1815 Father Payeras became president of the California missions, but he continued to reside at Purisima, instead of repairing to San Carlos del Carmelo. Early on the morning of December 12, 1812, a violent earthquake shook the church walls out of plumb, a second shock about 11 o'clock destroyed the chapel completely, and nearly all of the mission buildings, besides about 100 of the neophyte houses. Rents in the earth from which black sand and water oozed added to the peril. Huts of wood and grass were erected for temporary use. Later the mission was moved to a posi-

tion further up the river. The first church building erected here was destroyed by fire and another one erected and dedicated October 4, 1825, the remains of which are to be seen today. It is a long, low structure, and had twenty-one rooms. There were twelve smaller buildings about it. The church ornaments were valued in 1834 at nearly $5,000; the library at $655; there were five bells, worth $1,000. In fact, the mission property, live-stock and ranchos were valued at over $60,000. In 1845 it was sold by the Governor to John Temple for $1,110; and La Purisima was abandoned by its rightful owners, the Indians and the padres.

Mission La Purisima is near Lompoc and is in ruins. Through some strange circumstance the property, though church property, and supposedly may not be sold, has been transferred to a local oil company and by them offered to the State of California provided the State will restore it along the original lines—as a landmark. At the present time the State has not accepted the charge.

On the one hundred and twenty-fifth anniversary of the founding of La Purisima a large cross was erected by the people of Lompoc. At the same time a Camino Real bell guide-post was presented and erected by the Native Sons and Daughters of Santa Barbara as an act of co-operation in historic and landmark's work.



MISSION SAN LUIS OBISPO DE TOLOSA

The Mission lies in the heart of the town of San Luis Obispo. On September 1st, 1772, Father Junipero Serra, assisted by Fr. José Cavaller, five soldiers and a few Lower California Indians founded Mission San Luis Obispo de Tolosa, the fifth mission in California, in honor of Saint Louis, Bishop of Tolouse. The site selected was known by the Indians as Tixlini, but was called by the Spaniards, Canada de los Osos, Valley of the Bears—as upon the first journey made by the Spaniards through this district on their way from San Diego to Monterey they shot several large bears.

When Fr. Serra founded the mission he was on his way south to San Diego. He left the lone missionary, four soldiers and only two Lower California Indians to begin the new mission. But what was more remarkable still is the small quantity of supplies that were left for them to attempt to accomplish such a work.

The total list was fifty pounds of flour, three pecks of wheat, and a barrel of brown sugar or panoche, a coarse sugar made by the native Indians of Mexico and called by them azucar. As all Indians love sweet meats, this barrel of panoche was intended for use in bartering with them for further supplies. They proved friendly, and supplied the missionary with venison, seeds and wild berries, and in many ways helped the padre. A little chapel and dwelling were soon erected. Father Cavaller remained alone at his post for one year. Then four immigrant families and a few unmarried Christians came to San Luis Obispo to make it their home. In November 1776, the buildings, except the chapel and granary, were destroyed by fire, the Indians having thrown burning arrows upon the tule roofs. Twice again in ten years the buildings were on fire from the same cause. For this reason tiles were adopted for roofing at all of the missions, instead of the dangerous but economical tules. An adobe church was finished in 1793; other spacious buildings, such as barracks, a missionary's house, work-room, guard house, granary, etc., were added the following year. Huts for the natives were comfortable and well built. A trained blacksmith, a carpenter and a millwright were sent to San Luis Obispo to instruct the Indians.

Fr. Cavaller served the mission until the time of his death, which occurred December 9, 1789. He had several different associates and successors. Of the latter Fr. Antonio Martinez receives special mention in the records. He was outspoken and independent, but labored long and earnestly for the welfare of this mission. He learned the Indian language and gave assistance, both to the troops and to

Restored

other missions. Squirrels and locusts were extremely troublesome and one crop was entirely eaten up by mice. In the inventory taken 1836, an item is made of the library and musical instruments, $519, and the total valuation was given at $70,779. On September 10th, 1842, Governor Alvarado ordered the lands divided among the neophytes; and two years later the mission was formed into a pueblo. The chapel was sold the following year (1845) to Scott, Wilson & McKierey for $510. However, Governor Mason ordered the property returned to the Catholic Church.

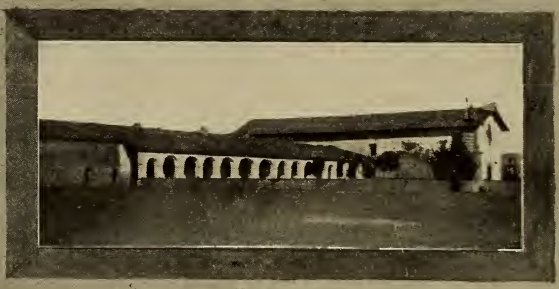
The old adobe building with its very charming pillars and plain but pleasing chapel has been entirely encased within a mask of wood. It really seems a pity that when people start to restore these glorious old relics of California's splendor that they seem to do it with a vengeance—in truth a vengeance—as if they had a spite against the grand old buildings and were intent in either covering them up, as in this instance, or in changing the original plan, that modern ideas or desires may prevail.

Mission San Luis Obispo is lost so far as any

historic value is concerned, for it has been restored beyond recognition. San Luis has now a steeple and a shingled roof; however, there are many interesting relics stored within the chapel, such as a statue of the patron saint and historic and even legendary candlesticks. The mission stands directly on El Camino Real. A bell guide-post erected by San Luisita Parlor, Native Daughters of the Golden West, has a conspicuous place near the entrance and causes the stranger to pause and read on the sign that this modern looking building is a rehabilitated old mission chapel, and then they go in to find out about it.

Members of San Luista Parlor, N. D. G. W.

La Purisima Concepcion



San Miguel

San Antonio de Padua

MISSION SAN MIGUEL ARCANGEL

Mission San Miguel Arcàngel is located in the extreme northern part of the county of San Luis Obispo. It is nine miles north of Paso Robles and is directly on the State highway, El Camino Real.

Mission San Miguel Archangel was founded by Fr. Fermin Francisco Lasuen and Fr. Buenaventura Sitjar July 25th, 1797. The 25th of July is the feast day of St. James, but as Mission San Diego had been given the name of San Diego (St. James) this mission was named San Miguel, and placed under the protection of Saint Miachel Archangel, the most glorious prince of the heavenly militia.

The site chosen was a beautiful spot on the Salinas river, called by the Indians Vahia or Vatica but which was named by the Spaniards Las Pozas. Fr. Lasuen says in his account of the ceremonies, which were held under the wide-spreading branches of an old oak tree, that a great multitude of Indians gathered about with pleased expressions while he held the first service. Bells were rung, water blessed, a great cross erected and venerated, the Litany of the Saints was intoned, mass sung and a sermon preached. The service was closed with the singing of the Te Deum. Fr. Sitjar and Fr. Antonio de la Concepcion Horra, a new comer of 1796, were appointed missionaries. Fifteen Indian children were baptized the first day. A wooden church with mud roof was soon erected. It was replaced with the present structure in 1800. At the end of 1800 the

converts had increased to 385. Fr. Sitjar and Fr. Horra had been relieved and Fr. Martin and Fr. Carnicer appointed in their place. In 1801, three Indians attempted to poison Friars Martin and Carnicer. Fr. Pujol, who came from San Carlos to attend the sick missionaries, was also poisoned, and died, while the two whom he came to minister unto recovered. In 1806 a fire occurred, which destroyed all the implements belonging to the mission, all of the raw material, large quantities of wool, hides, cloth and 6,000 bushels of wheat; besides doing great damage to the buildings. The other missions contributed to the relief of the burned San Miguel. The largest enrollment at this mission was in 1814, when there were 1,076. Total number of baptisms were 2,588, and the largest number of cattle owned at one time was 10,558, in 1822. All this bespeaks the prosperity of the establishment. In 1819 Father Cabot made a safe journey into the valley of the Tulares, a thing quite unusual, and a proof of the safety of the country at that period. When the Indians of San Miguel were consulted regarding the scheme of secularization, they expressed themselves as decidedly in favor of the missionary fathers and their system. Their preference was of no avail, and the mission was confiscated in 1836, with a valuation of $82,000. By 1845 all property had disappeared, except the buildings, valued at $5,800, which were ordered sold by Governor Pico. The sale was made July 4th, 1846, P. Rios and William Reed being the purchasers. Later the title was declared invalid, and the buildings restored to the church.

Mission San Miguel is now one of the most interesting missions of California, principally because of the

artistic and beautiful interior decorations. The exterior is plain, the corridor has irregular pillars and arches, the monastic rooms are plain and small, some of them are in good repair and are occupied by the resident priest. The chapel is in good repair and the original decorations have been preserved. They were undoubtedly the work of a Spanish artist. The fresco is in designs of great panels with an elaborate frieze. The pillars separating the panels are in blue and represent fluted columns; the space between is decorated with curved lines and conventional leaves. The frieze represents a gallery with railing and short pillars. The altar is a valuable piece of decorative work as representative of the best art of the mission period of California. The most attractive part of the decorations is the great shell painted in delicate shades of green and pink, that covers the major portion of the wall opposite the pulpit. This decoration is in honor of Saint James, as the shell is the attribute of that Saint. The pulpit is of interest, but not at all attractive. There are many beautiful robes and some interesting relics in possession of the mission. The splendid state of preservation of the building, the robes, the decorations and the general surroundings is due to the energy and care of Rev. W. A. Nevin, rector of the parish. Fr. Nevin was able to arouse sufficient interest in the patriots of the parish to enable him to erect two memorials, at a cost of nearly three hundred dollars outside the expenses of the celebration, over the graves of the founder of the present church and his associate, the Frs. Juan Francisco Martin and Marcelino Cipres. The memorials were dedicated November 13th, 1914; Gregorian chants were given by a choir of Franciscan

priests; fifty candles burned at the altar and shed their soft light over the sanctuary; a historical address and sermon was given and the memorials unveiled during the singing of the chant Miserere Mei Deus.

At the close of the ceremony the clergy, headed by the cross-bearer and acolytes, marched in procession singing Te Deum Laudamus and followed by all the large congregation, to the corner of Mission and Fifteenth Streets, a short distance away, where a Camino Real bell guide-post was dedicated and christened El Arcangel. The bell was another link in the chain that bound together the Franciscan Missions, the Pater Nosters in Fr. Serra's Rosary—El Camino Real. It had been donated and was erected by the Native Sons and Daughters of San Miguel.

The Grizzly Bear

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MISSION SAN ANTONIO DE PADUA

Mission San Antonio de Padua is the most isolated of all the missions. It does not lie near a rail road nor has it been included as a station upon the main highway. It is in the southern part of Monterey County and is six miles from Jolon, or 20 miles from King City, at which point an automobile bus run by Mr. E. J. Dutton of Jolon meets the trains daily. He will conduct passengers to and from the mission. Comfortable accommodation is furnished at the hotel at Jolon, of which Mr. Dutton is proprietor. The trip is one of the most interesting in the State.

Mission San Antonio de Padua, the third mission established in California, was founded July 14th, 1771, under rather interesting circumstances, by Fr. Junipero Serra assisted by Fr. Miguel Pieras and Fr. Buenaventura Sitjar. Fr. Serra had founded Mission San Carlos de Monterey but not being satisfied with the location he sought another site, that of Carmel, and while Indians and soldiers were engaged in hewing timbers for Mission Carmel, the good man went in search of a proper location wherein to establish another mission to be named San Antonio de Padua. Arriving at a beautifully oak-studded glen under the shadow of the Santa Lucia mountains and watered by the Salinas River, the missionaries hung bells in the trees and rung them long and loud, Fr. Serra wildly shouting all the while, "Come gentiles, come to the

holy church; come and receive the faith of Jesus Christ!" Fr. Pieras reminded Serra that there was not an Indian in sight and it was useless to tire himself shouting or to ring the bells any longer. Fr. Serra replied, "Let me satisfy the longings of my heart, which desire that this bell might be heard all over the world, as Mother Agrade wished; or at least the gentiles who dwell about these mountains may hear it."

A great cross was built and erected, an enramada,—hut of boughs—was constructed to serve as a chapel, an altar was decorated as best they could and Fr. Serra then said the first mass in honor of Saint Anthony de Padua, the Patron Saint of the new mission. The ringing of the bells had attracted the attention of an Indian, who instead of hiding in fright as the Indians had at the founding of the other two missions, he remained to witness the ceremony of dedication, and later brought his companions in large numbers to meet the padres. They brought with them as an offering pine-nuts and seeds, all they had to give. The Indians aided in the work of building a church, barracks, and a house for the missionaries, all surrounded by a palisade. The temporary structures were made to serve until after a crop of grain had been planted. Fr. Serra remained fifteen days and then returned to Carmel, leaving a guard of six soldiers under a corporal to assist and defend the two missionaries who were left in charge. Fr. Sitjar and Pieras began at once the study of the Indian language and within a month they had been able to reach the understanding of one of the Indians who had consented to be baptized.

San Antonio became noted for its piety, prosperity and its superb horses. The beauty of the horses was

a sore temptation to the Indians, and many were stolen. Father Palou repeats a legend or tradition in connection with San Antonio, as follows: Soon after the founding of the mission, an old Indian woman, named Agueda, apparently one hundred years of age, presented herself for baptism. The Father inquired why she wished to be baptized, and she replied that when she was a little girl she had heard her father tell of a religious man, dressed the same as the Fathers, who came to their country, not by way of ships, but through the air; and he taught the same doctrines that the missionaries did, and therefore she wished to be baptized, as she believed as they did. Inquiry was made, and it was found that many of the Indians told the same story. Father Palou believed that the person referred to was perhaps one of the last missionaries who accompanied Father St. Francis in 1631 in his work in New Mexico, and who were martyred after having made many converts.

Permanent buildings were finally erected in 1809, about a half league from the original site. Nearby flowed Mission Creek, a branch of the main river. The padres had a dam constructed and the water diverted and made to irrigate the grain. Not so today. At one time, San Antonio rivaled Capistrano, San Luis Rey and Santa Barbara. The buildings were extensive, and are magnificently artistic in their ruin. Long cloisters, arches and broken bits of walls and tile roof remain to tell the story of architectural grandeur. The roof has fallen in, the adobe walls are crumbling, and each rain counts with telling effect upon their inevitable destruction. The facade of the church may have been patterned after San Diego, as there is an unmistakable

resemblance, only that San Antonio was made beautiful with tall graceful arches for doors, and bells. Twenty years ago the Mission of San Antonio was in very good repair, but now, alas, it is a heap of ruins, and it will require a large sum of money to restore it to its former grandeur.

A few years ago an attempt was made to restore the ruins, but the earthquake of 1906 rendered the effort futile, as great damage was done by the temblor.

From the time that San Antonio was founded, 1771 to the time of the last general report of the Mission was made by the padres, 1831, there has been 4,402 baptisms, 3,579 deaths and 1,139 couples married. 661 Indians were living in or near the mission. The establishment owned 5,000 head of cattle, 10,000 head of sheep, and 360 horses. The mission was secularized in 1835. The inventory showed a valuation of $90,000. In ten years, under the secular rule, the live stock had disappeared altogether, the valuation of the establishment was placed at $8,000 and the population was given as fifteen—ten men and five women. So much for secularization. There is no record that the mission was ever sold.

There is a Camino Real bell guide-post at Jolon that directs the traveler to the mission. It was placed there by the Grand Parlor of the Native Daughters of the Golden West through the assistance of Mr. Dutton.

MISSION NUESTRA SEÑORA DE LA SOLEDAD

"Our Lady of Solitude."

The Mission of Soledad, Our Lady of Solitude, was founded October 9th, 1791, by Fr. Fermin Francisco Lasuen, President of the Missions. The site selected was called by the natives Chuttusgelis, and is located in Monterey County about 60 miles from Salinas.

In mission days it was a lonely place but there were Indians in the vicinity and the soil was fertile therefore a mission was established. Governor Portola named the place Soledad in 1769 but it was not until 1797 that the adobe structure with its roof of straw, which was known as the chapel of Soledad, was completed.

Later a tiled roof and corridors were added. Soledad became a flourishing Christian settlement. Up to the time of secularization, 1834, there had been 2,234 baptisms, 675 marriages and 1,724 deaths. At that time there were 350 Indians living at the mission. They had 4,500 head of cattle, 4,950 head of sheep, and 163 head of horses, mules and burros. Statistics regarding crops are interesting as it proves the value of the soil when tilled with the crudest of implements and worked by aboriginal labor. Wheat sowed 84 bu., harvested 163 bu.; barley, 25 bu., harvested 120 bu.; Spanish peas, 20 bus., harvested 31 bu.; horse peas, 2.2 bu., harvested 22 bu.; Indian corn 2 bu., harvested 60 bu.; Indian beans 2 bu., harvested 8 bu. Total number of bushels harvested, 406. Conditions at the mission were good, the Indians were occupied in the field and in domestic work and the church was well supplied with articles for divine worship.

After secularization in 1835 so great was the devastation and ruin that Fr. Vincente Sarria, who had labored for the mission for thirty years, and who refused to leave his post of duty and abandon the Indians, died the first year, of starvation and want. June 4th, 1846, Mission Soledad was sold to Feliciano Soberanes for $800, yet the inventory of 1835 had shown a valuation of $36,000, besides the church property. Today the church stands a heap of ruins amid a barley field

MISSION SAN JUAN BAUTISTA

Mission San Juan Bautista is at San Juan, about forty-two miles south of San José. It lies directly on El Camino Real, the State Highway, which is marked by Mission Bell guide-posts that give distances and directions. The Bell at San Juan is artistically swung from cross beams that were once a part of the old mission. It is near the entrance and is of great attraction. San Juan is sixteen miles from Salinas, thirty-five miles from Monterey and about ninety miles south of San Francisco via El Camino Real.

The site of San Juan, or Popeloutechom as the Indians called it, was selected as early as 1786, but the mission was not founded by Fr. Fermin Lasuen until

June 24, 1797, the day dedicated to the patron saint, John the Baptist. Work upon the chapel and the various buildings was begun immediately. It took hundreds of workers fifteen years to complete the task, and the chapel was dedicated by Father President Esteban Tapis, June 25, 1812. The establishment was so constructed as to form a court 200 feet square with buildings on three sides of it, and a high wall on the fourth. The material used was adobe (sun-dried brick) and ladiello, a kind of brick that was frequently used for flooring, and was made in a subterranean kiln. Adobes are made of certain mud mixed with straw or tough grass, after being thoroughly kneaded by hand or trodden by foot it is molded in the desired shape and dimensions and dried in the sun. The regular size was 30x16x4 inches, and it weighed about fifty pounds. The ladiellos were much smaller, being only 12x8x2 inches. After being baked in the kiln they became exceedingly hard. The old floor still remains in San Juan Bautista as well as in many others of the old missions, and is over one hundred years old. The chapel had a handsome tower and dome, but after the dome fell a modern steeple was perched upon quaint old San Juan. Even the elements rebelled at this perversion, and the wind wreaked vengeance and the steeple fell. The buildings were originally roofed with tiles or tejas, kiln dried like the bricks, but in 1884 the church was restored, and a portion of the roofing was replaced by shingles until such time as the tiles can be placed upon them. The walls of San Juan were allowed to retain the delicate tint of the cinnabar that so frequently colored the mortar and

left the glow that no after-tinting or staining can imitate.

The fine music of San Juan Bautista was a feature of the mission—and a reason of its success. The padres charmed the savages with song and harmony. A chime of nine bells was doubtless a sweet memory to the padres of the past, and certainly proved a benefit in attracting and gaining the Indians' attention. Only one of these bells remain at the mission. The other bell is one that was recast in San Francisco in 1874 from two of the old ones, but the old, sweet tone is gone. Many of the bells have been given to other churches. The story told of J. Roscoe Hodgdon's bell has no connection with the mission. This was a "fire bell" and not a mission bell. A peculiar feature of the belfry where hang the bells, is an old wooden wheel with four hollow arms two inches square, on an axle. Between each two hangs a wooden clapper and these clappers rap successively on the arms, as the wheel rotates. It is used to call the people to worship upon the days when the Catholic Church rings no bells. The wooden wheel can be heard at a great distance. The bells and the pipe organ are features of San Juan that worked little less than miracles.

An interesting story is told that the mission was founded by the organ. That a padre unloaded the little pipe music box from off the back of a mule and setting it high up on the prominence overlooking the valley began to swiftly turn the crank, for it is a hand organ, and when the Indians first heard the strange sounds they fell upon their faces in fear; but as the music continued their fear left them and they began to enjoy the sweet sounds. Finally they slowly approached the

hill and gradually gathered about the padre and the wonderful singing box and listened with delight. After playing for an hour or more the missionary addressed the natives in their own dialect, offered them sweets and told them he had come to live among them. The good man received a hearty welcome and so did the music. The box is an old hand organ standing about 4½ feet high. It has tin pipes and was built by Benjamin Dodson, 22 Swan street, London, Eng., in 1735. It was brought to San Juan in 1797. Many years ago it became disabled, and was removed to the storehouse of the mission. A wandering tinker came to San Juan and asked for work and something to eat, and remarked that he was a tuner. The Father said, "We have only the old hand organ, and it is out of repair." The tinker asked for a sheet of tin, and set to work on the music box. Before long the old relic had found its voice. Not so the Indians, who once so deeply loved to hear the music of the magic box. Their voices are hushed and still forever. There was one lively air that the Indians loved dearly. For many years the padres did not know the names of the different selections; all were religious, but this one, No. 3. Very recently the name was found upon a strip of yellow paper back of a small hidden door. It was "The Siren's Waltz." Father Tapis composed a great deal of music for the California missions. There remain three large volumes of his work at this mission alone. Much of the music is on parchment, and in bold, clear characters. The chapel of San Juan Bautista could accommodate one thousand or more worshipers, and in the prosperous days the capacity was frequently taxed to its

fullest. The mission, in the olden days, possessed extensive lands and great herds; and between the years of 1797 and 1835, 4,100 persons were baptized. When the crash of secularization came, the inventory showed a valuation of $147,413. In 1846 San Juan was sold for debt. Today it is an impoverished parish church—but nevertheless one of the most interesting and artistic relics of the mission buildings.

The mission buildings of San Juan Bautista were built on the edge of a mesa overlooking a fertile valley. The church faces a little to the south of east. It was 200x70x45 feet in dimensions, being higher than most of the churches. The walls were supported by four buttresses on either side. Those on the northeast are still standing; one remains at the back; while the entire wall on the west side is boarded up with red-wood to prevent its total collapse. The church was built with a nave and transepts. The nave is subdivided by seven arches, but curiously five of them have been walled in with adobe. The walls and ceiling are whitewashed. There is a choir loft over the entrance door. The church is lighted by eight quaint little windows with glass in small panes, about five inches square. The baptismal font, carved from a piece of sandstone, stands three feet high, and is three feet across. It is the only font that San Juan has had. Over it hangs an old painting of the baptism of Christ. The church has three altars. The principal altar is dedicated to St. John the Baptist, and is very gaudily frescoed and painted. The statues of red-wood, one life size of St. John and four smaller ones, are executed with rare talent and artistic effect. That they are of our native wood proves that either the padres

or the Indians, or perchance a Mexican who dwelt at this mission, was more than ordinarily gifted in carving.

Would that there was some one now living who could give up the secrets of the missions! From whence came the paintings, the vestments, the church ornaments, the bells, and who executed the carving and other decorative work? The answers are unvarying; they came from Mexico or from Spain, and the padres or the neophytes did the carving, and the work. But the answer is not sufficient. In the mission gardens stand old pear trees said to be one hundred years old. The cemetery is full to overflowing. Many of the graves are filled six deep, and within the small space of an acre, or thereabouts, 4,557 bodies have been interred. An old sun-dial in the garden is of interest. It is two and one-half feet high, and carved from sandstone. Father Rubio said that the dial was originally intended for San Felipe and therefore is one second too slow for San Juan Bautista.

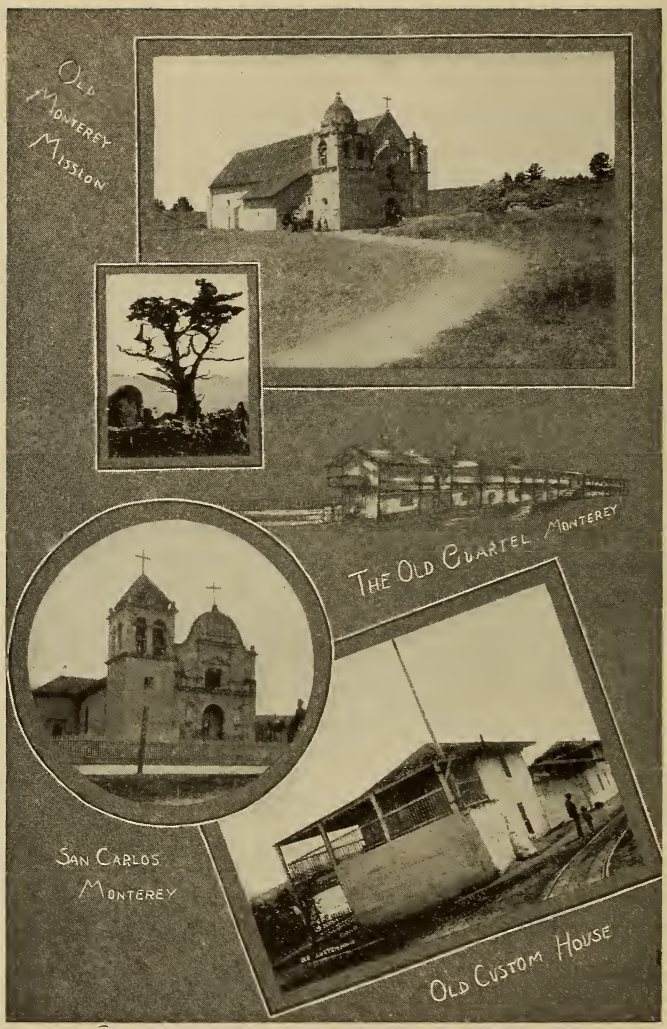
Landmarks and Relics

The residence and headquarters of General José Castro, an adobe building with walls three feet thick and a roof of tiles, is owned by J. R. Breen and is in good repair. The old pear trees in the mission ground, planted a hundred years ago, and still bearing fruit, are of interest. Fremont's Peak, Gavilan mountain, is not far distant. General Fremont ascended this mountain March 11, 1846, and selecting the tallest tree as a flag pole, raised the Stars and Stripes. He constructed a rude fort and remained encamped at this place for three days. Remains of the fort and the stump of

the tree may be seen. There is a good road to the summit. Helen Hunt Jackson first selected San Juan Bautista as the location in which to place the plot for her novel, but, owing to the fact that she would not divulge her reasons for wishing to rent a certain house in the quaint little town, the old lady in charge of the house would not let it to her, and therefore Helen departed and San Juan missed its chance of notoriety.

There are many interesting relics at San Juan church—ancient candlesticks of curious pattern, old musical instruments, the old bass viol, the rude music stand, a violin, past all music, and the old organ brought from England in 1797, vestments, robes and sheet music, torn and faded, but dear to the devout and interesting to the historian.

In the shadow of the old mission is hung one of the Camino Real Bells. It swings from a cross beam that was once a part of the mission, thus quaintly and beautifully linking the mission in the chain of El Camino Real, the Royal Road, that joined the twenty-one Franciscan establishments in the Spanish days of California. The bell was given by San Juan Bautista Parlor, Native Daughters of the Golden West, in 1910, and was appropriately dedicated and blessed by Rev. Valentine Closa.


Old Monterey Mission
The Old Cuartel Monterey
San Carlos Monterey
Old Custom House

MONTEREY
Presidio and Chapel

The Bay of Monterey was discovered November, 1542, by Don Juan Rodriguez Cabrillo, a Portugese navigator in the employ of Spain. He had sailed from the port of Navidad, Colma, Mexico, June 27th, under the direct orders of the first viceroy of that country, Don Antonio de Mendoza, Conde de Tendilla. He had two ships, the San Salvador which he commanded and La Vitoria commanded by his pilot, Don Bartolomé Ferrelo.

After a tempestuous voyage of five months Cabrillo sailed into the beautiful crescent-curved Bay of Monterey and attempted a landing. But the water was too rough, and the mariner contented himself with naming the place La Bahia de los Pinos and making special note of the general character of the roadstead and vast forest of pines in the immediate back country. It was his glowing account of the bay that fixed it in the minds of all future navigators and explorers as a Port of Refuge for all trading vessels plying between the Orient and Mexico.

The second expedition to enter the bay was commanded by General Sebastian Vizcaino, who sailed under orders of Viceroy Don Gaspar de Zuniga, Conde de Monterey.

According to the best authorities Vizcaino had four vessels. They were La Capitana, also called by some writers San Diego; La Almiranta or Santo Tomas; Tres Reys, and a long narrow boat known as a 'barcoluengo'.

Vizcanio was appointed Captain-General of the expedition. Commander Toribio Gomez de Corvan was made Admiral, Martin Aguilar was appointed Ensign and Antonio Flores, pilot.

The company consisted of about two hundred men. They were accompanied by three bare-footed Carmelites, namely, Fr. Andres de la Assumpsion, Fr. Antonio de la Ascension, who has left us such interesting accounts of the voyages and places, and Fr. Thomas de Aquino.

Vizcaino anchored December 16th, 1602 near the mouth of the river and named it El Rio del Carmelo; he renamed the bay, calling it El Puerto de Monterey in honor of the viceroy. On the following day Vizcaino ordered an 'enramada' (a hut covered with branches of trees) erected under the wide spreading branches of a grand oak tree that stood close to the shore and within twenty paces of springs of excellent water. The hut was to be used as a chapel wherein the Carmelite friars might say mass during the stay in Monterey. Bells were swung from the branches of the great oak and rung for the first mass at Monterey, and it would appear that mass was greatly needed as consolation, for many of these brave men were ill from the worst form of scurvy, provisions were low, and general conditions most trying. After the first religious service a counsel was held and it was decided to send the Almiranta back to Mexico for a twofold purpose; that of carrying the many sick and suffering back for better medical treatment, and for the purpose of returning with re-enforcements and provisions. Accordingly Admiral Gomez embarked with the sick and a sufficient number of able-bodied men to man his

ship while General Vizcaino proceeded on his voyage of discovery. Of the bay of Monterey as a port, he says in his letter to the King, Philip III of Spain: "As to what this harbor of Monterey is, in addition to being well situated in point of latitude for the protection and security of ships coming from the Philippines; in it may be repaired the damages which they have sustained, for there is a great extent of pine forests from which to obtain masts and yards, even though the ships be of a thousand burden, live oaks and white oaks for ship-building, and this close to the seaside in great number. Among the ports of great consideration it is all that can be desired for commodiousness; it is sheltered from all winds and as some port on this coast is to be occupied, none is so proper as this harbor of Monterey." He further speaks of the rosemary, the vine of Alexandrie, the quality of the soil and the climate as that of Castile; he dwells upon the variety of wild grains and of wild game in the vicinity and even lauds the Indians, whom he says are of good stature and the women of pleasing countenance—and why not? Perhaps the Indians were the mountain Indians, who generally are of goodly size and pleasant bearing, and they had come down in the winter to fish. Be it all as it may, the boosting, boasting Vizcaino was not able to impress the sovereigns of Spain with the importance of the Bay of Monterey as a way station to the Philippines and it was one hundred and sixty-eight years before another expedition was sent to Monterey.

This time, it came overland and blazed the trail of El Camino Real. The land expedition was under the command of Don Gaspar de Portola, Governor of Cal-

ifornia. He was accompanied by Captain Fernando Javier de Rivera y Moncada, who had been Captain at the Presidio of Loreto, Lower California, when the expedition to settle Upper California was planned and he conducted the first land division of that expedition; Lieut. Pedro Fages, Engineer Miguel Costanso, Fr. Juan Crespi, whose diary gives us the best record of the third expedition to Monterey and the first overland trip through the wilderness of California. The party consisted of sixty-six men. They reached Monterey, November 27th, 1769—but failed to recognize the place. It should be remembered, but seldom is, that a place looks different when viewed from the landside or from the sea. It's like the face or the back of your head. These weary, traveled worn explorers were disappointed and disheartened. They moved on the 28th to a camp on the Carmel river. Two crosses were erected. One on point Almeja, now Mussel Rock, was erected by Engineer Costanso, and the other near Punta de los Pinos (Point of Pines) by Sergeant José Francisco de Ortega. Inscriptions were cut into the wood, 'Dig, at the foot thou wilt find a writing.' This was done because the party expected to meet a supply ship, the San José, sent from Mexico, but which never came. It was lost at sea. Portola and his party returned to San Diego, arriving there Wednesday, January 24th, 1770 after an absence of six months and ten days. The settlement at San Diego was in a most lamentable condition, the men were ill from scurvy and no supply ship had arrived from Mexico, therefore Portola's expedition could not expect nor receive any succor from this source and the ship San Carlos lay idly in the bay as there were no sailors to take it back

to Mexico for supplies. Portola waited for conditions to better themselves until March 19th, but without avail. He then announced that he and his men would march back to Lower California. Fr. Serra persuaded him to remain until the day of St. Joseph and proposed that a novena, (a devotional exercise of nine consecutive days) be made to this holy Patriarch who was patron of the expedition. Thus in prayer and devotions these early explorers spent the time awaiting provisions or a final abandonment of this the third attempt to colonize and civilize California. On the vigil of St. Joseph when all were in great stress of spirit and preparations ready for departure the following day, there appeared a ship sailing by in the gloom—it seemed like a phantom ship for it faded away, but to the holy Father Serra it was the answer to his prayer. He was able to keep the turbulent colony a few days longer and in that time the ship returned, for it was the supply ship for which they had waited all these weary months. It was the San Antonio freighted with everything necessary for another and an immediate attempt to find Monterey.

On May 25th, 1770, Governor Portola and Fr. Crespi were again encamped under the Punta de los Pinos where they found the cross that had been erected December 9th, 1769, by Sergeant Ortega and on May 31st the San Antonio in command of Captain Don Juan Perez, with Engineer Costanso and Fr. Serra aboard cast anchor in the bay of Monterey, which they readily recognized as the "famous port" of Cabrillo and Vizcaino, for they saw it from the same angle as had the earlier explorers.

On June 3rd preparations were in readiness to cele-

brate mass and take formal possession of the country in the name of the King of Spain, Carlos III. An enramada was constructed under the Vizcaino oak, bells were again hung in its great branches and rung for the mass that marks the most important date of history for Monterey—the advent of permanent civilization and christianizing influence. Fr. Crespi gives the following account of the ceremonies: "The Fr. Presidente vested with alb and stole, all kneeling, then implored the assistance of the Holy Ghost, and sang the hymn of the day, the Vini Creator Spiritus. Thereupon he blessed water and with it the great cross, which had been constructed and which all helped to raise and place in position, and then venerated. He then sprinkled the surroundings and the shore to drive away all infernal enemies. Thereupon High Mass was commenced at the altar upon which stood the image of Our Lady, which had been donated for the expedition to Monterey by the Most Rev. Francisco de Lorenzana, Archbishop of Mexico.

The Fr. Presidente sung the Holy Mass and also preached after the Gospel, whilst repeated salutes from the cannons of the bark and volleys from the muskets and firearms supplied the lack of musical instruments. At the close of the Holy Mass the Salve Regina was sung before the lovely statue of Our Lady, and then the whole ceremony concluded with the Te Deum Laudamus."

When the functions of the Church had been concluded the Commander and Governor Gasper de Portolla took formal possession of the land in the name of the King. He raised anew the royal standard, which had been unfurled after the erection of the cross, then

drawing his sword he uprooted herbs, threw stones to the four winds and proclaimed possession of the land in the royal name of His Catholic Majesty, Don Carlos Third. A record of all that had transpired was drawn up and signed by Portola, and the Captain of the ship, Don Juan Perez, and his pilot, Don Miguel del Pino. The ship appears in the record made by Portola as El Principe but it is the same San Antonio; it was known by both names.

The small shelter that was used as a chapel at the first services was improved and formally consecrated as a church June 16th, 1770, the day of "Nuestra Senora del Carmen"; crude barracks were erected for the soldiers, temporary dwellings for the officers and missionaries, and the whole was surrounded by a brush palisade.

In December of the following year Fr. Serra removed the mission establishment to a site five miles from the presidio and on the present site of Mission San Carlos Borromeo del Carmelo de Monterey. The reason given by the father for the removal was lack of fresh water and fertile soil at Monterey. At the new mission both Fr. Serra and Fr. Crespi began the study of the dialect of the Eslenes Indians, by whom they were surrounded, and through this means and the giving freely of gifts they were enabled to enroll 175 converts within the first three years of the church. The two fathers worked indefatigably for eleven years for these Indians but on January 1st, 1782, Fr. Crespi was called to his reward and two years later, on August 28th, 1784, he was followed into eternal peace by Fr. Junipero Serra, who had suffered a lingering illness. Both were buried in the old chapel—for it was not

until July 7th, 1793, that the corner stone was laid for the new church, the remains of which is the present Mission Carmel. Therefore neither Fr. Serra nor Fr. Crespi ever set foot wtihin this building, it is merely their sepulcher. Both lie buried in the sanctuary, fronting the altar, on the gospel side. The original structure was built of soft straw-colored stone, quarried nearby and said to harden by exposure to the air. The lime used in the construction of the building was made from sea-shells. The roof was of the artistic red tiles.

At the death of Fr. Serra the office of Presidente of the Missions was assumed by Fr. Palou until the regular appointment and arrival of a successor. The successor was Fr. Fermin Francisco Lasuen. During his residence at the mission the enrollment reached its highest figure, 927, which was in 1794, after which time the population steadily decreased. Carmel was never a prosperous mission but being the official residence of the Presidents it achieved prominence and importance. June 28th, 1803, Fr. Lasuen died and was buried in the sanctuary. He was succeeded by Fr. Tapis who lived at San Carlos del Carmelo most of the time after 1806. Between the years 1810-1820 a new chapel adjoining the church was built and dedicated which seems a strange fact as the neophyte population had decreased to but 381 and the whole number of baptisms for the past ten years had been but 400; marriages, 109; deaths, 397. Grain crops and stock was of but little value. There is no record extant of the local events of San Carlos after 1831. In 1833, a Zacatecan, Fr. José Real, was placed in charge. The following year secularization was effected and the

statement is made that there was little property left and by 1840 none at all remained, except the ruined buildings. Fr. Real resided at Monterey and held only occasional services at Carmel. In 1845 the Mission San Carlos Borromeo del Carmelo de Monterey was, according to Governor Pico's decree regarded as a pueblo or abandoned mission and the property was to be sold for the payment of debts; and the maintenance of divine service. After that the church which contained the remains of the founder of the missions was left to the mercy of the elements and vandals. In 1852 the tiled roof fell in, great rents were made in the walls and soon grass and weeds covered the floor and effectually hid the resting places of the missionaries. In 1868 when Rev. Angelo D. Cassanova was appointed to the parish of Monterey, Carmel was a heap of ruins. Fr. Cassanova took steps to have the debris cleared away but it was not for many, many years that any actual steps were taken to locate the graves of Frs. Serra, Crespi, and Lasuen. An interesting account of the opening of the tombs is given by Rev. Zepherine Englehardt O. F. M., in his book, "The Franciscans in California," (a volume to which I am greatly indebted for valuable and authentic information concerning the missions). It is about as follows:

"On July 3, 1882, Father Cassanova having previously given notice in the papers of San Francisco, that the tombs of Fathers Serra and Crispi would be opened, over 400 persons from that city and from the Hotel del Monte, went to Carmel. At the appointed hour Father Cassanova, with the Records Defunctorum, kept in the archives of the parish, in hand, read aloud in Spanish and in English the following four

entries: 'Rev. F. Juan Crispi, born in Spain; died January 1, A. D. 1782, 61 years old; buried near the main altar, gospel side.' 'Rev. F. Junipero Serra, D. D., president of all the missions; born in Mallorca, Spain; died on the 28th of August, A. D. 1784, at the age of 71 years; buried in the sanctuary, fronting the altar of Our Lady of Seven Dolores, on the gospel side.' 'Rev. F. Julian Lopez, born in Spain; died here, on the 15th of July, A. D. 1797, aged 35 years; buried in the sanctuary, on the gospel side in the tomb near the wall on the left.' 'Rev. F. Francisco Lasuen, vic. for second president of the mission; born in Spain, died here, and is buried in the sanctuary, on the gospel side, in a stone tomb, near the main altar, June 28th, 1803.' " The heavy stone slabs having been removed before the ceremony began, the coffin in each stone tomb or grave was left visible. A man then went and raised the lid of each coffin. The coffins were of redwood, unplaned, and all but that of Father Lasuen in a good state of preservation. The people present looked upon the remains; it was indeed a gruesome sight. Only the skeletons and the clothing remained. The tombs were covered as before with stone slabs. That of Father Serra, for better security, was filled with earth, so as to make it more difficult for any vandal to disturb his resting place, and over that was placed the stone slab broken in four pieces.

Mission Carmel has been restored with a vengeance. The once beautiful tile roof that raised at a low and graceful angle was replaced in 1887 by a shingle affair that pokes its obnoxious ridge up almost into a peak. Within, the high ceiling is made of matched ceiling, stained or painted and then adorned with twelve

of the most imposingly grand blue-black stars that ever adorned anything. They are in the neighborhood of four feet across and strike wonderment to your soul. The church is bare, the sacristy is bare, the altar is bare—no candles burn in this tomb of the founder of the missions—the baptistry is bare, save a highly decorative font of modern Mexican onyx, the sight of which makes you fairly burst with ire, knowing that the original font was carted off and that it has been repeatedly offered for sale. One is granted the privilege of ascending the pulpit steps and is told that Fr. Serra and his followers trod the steps into rounded holes—but of course it is your own fault if you do not know that Fr. Serra died in 1784 and this church was not dedicated to worship until 1797, a mere matter of thirteen years' difference, all of which period Fr. Serra lay in his tomb.

The dimensions from the interior are, from entrance to rear wall, 165 feet; width, at base of walls 29 feet, from ceiling to floor 40 feet. The material is chalk rock, and the walls are four feet thick at the bottom and rise in a graceful arch curve toward the top. There are three buttresses on each side. They supported the curved arches of the original low tiled roof. The original large red square tiles that covered the floor have been replaced with modern concrete. A few of the original tiles were used to pave the sanctuary, behind the altar rail. The original altar steps are still in place. These are of stone, one of which is a single slab almost eleven feet long. The altar is new. To the left, on the wall, is a marble tablet to the memory of Frs. Serra, Crespi, Lopez and Lasuen. A translation of the Latin inscription is as follows:

"HERE LIES THE REMAINS
OF THE ADMINISTRATOR REV. FATHER
JUNIPERO SERRA
ORDER OF SAINT FRANCIS
FOUNDER OF THE CALIFORNIA MISSIONS
AND PRESIDENT
BURIED IN PEACE.
DIED 28TH DAY OF AUGUST, A. D. 1784.
AND HIS COMPANIONS
REV. FATHERS
JOHN CRESPI
JULIAN LOPEZ
AND
FRANCIS LASUEN.
MAY THEY REST IN PEACE."

The only original decoration left on any of the walls is a mere scrap in a side chapel. It is a part of a prayer. All the rest has been whitewashed away.

The front entrance is beautiful and imposing. Above the doors is a star-shaped window, which is slightly out of plumb, but full of interest in its crude beauty. Above it is a small slab bearing the inscription, "Found-1770—Restored 1884."

Two towers, uneven in size, adorn the front entrance of the building. The large egg-shaped one to the south is surmounted by an iron-work cross, said to be the original. The cornices, turrets and other carved stone work is weather-worn and broken. At the rear of the tower is a stone stairway leading to the belfry. The steps are deeply worn away by footprints and by weather. A modern bell swings in the opening. The original bells, which were all cracked, were melted and recast and now hang in the tower of San Carlos de Monterey, the parish church. Also the image of the Virgin that once rested in the nich in the belfry has been removed to Monterey, as has everything else of interest and value that was portable. There is but one original window frame; it is in the first window on the right as you enter the church. To this same side is the spiral stairway leading to the small tower and to

the choir. It is narrow and the stones are deeply hollowed by the tread of countless feet.

In the immediate vicinity of the church are still to be seen the remains of the adobe buildings that constituted the mission establishment. They were the living rooms of the padres and of the Indians, as well as the work shops, store-houses and guest chambers, for Carmel Mission was a most popular and hospitable place in the mission days. Much of this material has been removed and actually used to fill in the road. This is the neglect and irreverence with which we treat our historic landmarks. The cemetery has disappeared—only here and there may be seen a trace of a mound or a fallen-down cross or headstone. Yet it is said that fifteen of California's Governors rest beneath that sod.

The location of Mission Carmel is magnificent. The church stands on a slightly rising eminence overlooking the Carmel Valley, through which flows the Carmel River on its way to the sea. Near by is the beautiful and well noted forest of pines and cypress, while out through the valley are dotted small ranches and orchards. It is an ideal but neglected place. Only once a year is the old withered and faded place made to blossom and bloom as of yore. On the 4th of November, the feast day of the patron saint of the mission, Saint Charles Borromeo, Archbishop of Milan, a religious festival is held and the old ruins are decorated with evergreens and flowers. People come from Monterey, from Carmel-by-the-Sea, from Pacific Grove and from Hotel del Monte to witness and to assist in the one service of the year. Automobiles fill the valley; even the priest comes from Monterey in one of them and the very atmosphere tingles with holiday cadence. No

PRESIDIO OF SAN CARLOS BORROMEO DE MONTEREY

On June 3rd, 1770, the mission and presidio of San Carlos Borromeo de Monterey was founded. A few humble huts were erected at once on a hill-site which had been surveyed by Miguel Costanso. It is described as being a gunshot from the beach and three times as far from the shore—a very good description. These buildings constituted both presidio and mission, as at San Diego, and were enclosed by a palisade. One of the huts was completed and blessed as a chapel on the 14th of June, 1770, when a grand procession took place; bells were rung and guns fired. This ceremony constituted the founding of the presidio chapel.

A soldier and a sailor volunteered to carry the news to San Diego, and on down the peninsula of Lower California. They met Rivera just south of San Diego and were joined by five of his men, and finally arrived at their destination August 2nd and delivered their message to Governor Armona, who had just succeeded Portola. Salutes and thanksgiving masses were celebrated at the different missions, while Armona despatched a vessel to Mexico with the glad tidings. The presidio was laid out in a square measuring 350 feet each way. The palisade enclosure was replaced with an adobe wall with a circular block-house at each corner raised a little above the top of the wall. There was a main gateway and several smaller openings or gates. The chapel was in the center of the grounds. On the 15th of October, 1792, a disastrous fire occurred by the cotton used in firing the gun for a salute taking fire and spreading to the tule roof of a nearby dwelling. Restoration to the amount of $2,609 was made at once.

The restored buildings were roofed with tiles. April 4th, 1791, plans for a new church were sent by the viceroy. They were drawn by the directors of the academy of architects of San Carlos, Mexico. The church was completed at a cost of $1,500. Had it been built by day-labor and in the usual way, it would have cost at least $5,000, but it was not. It was built by troops, sailors, neophytes, untutored Indians and convicts from Branciforte.

The main entrance to the presidio was on the north side, as were also the guard-house and storehouses. Opposite the gateway was the new church. On the west were the houses for the governor, commandant and other officers, some fifteen apartments in all. Toward the east were nine houses for the soldiers and a blacksmith shop, and adjoining the church on the south side were similar houses.

The armament of Monterey varied from seven to eleven small guns. As a defense from internal troubles such as bears and Indians it was a success and sufficient, but as a protection against marine invasion it was akin to our present defense, worthless.

SAN CARLOS CHURCH

Monterey

San Carlos de Monterey is a modern church, the history of which is connected with the history of the chapel that was founded at the presidio in 1770. It has sometimes been called the Royal Chapel.

When the news of the rediscovery of Monterey by the expedition under Governor Portola and Fr. Serra was received in the City of Mexico there was great rejoicing. The Viceroy, Marquis de la Croix, and the Visitador-General, Don José de Galvez requested the

Dean of the Cathedral to have the bells rung as on festival days. The city officials and the ecclesiastics all paid visits to the palace to congratulate the Viceroy upon the happy and successful issue of the expedition. A solemn mass was celebrated, at which city officials and the dignitaries all assisted. An account of the discovery and the general rejoicing was published and sent out to the people of Mexico, and copies forwarded to Spain, stating that after two centuries of desire and effort to establish a favorable port on the coast of California, wherein vessels coming from the Philippines might make a landing for repairs, the project had culminated June 3, 1770, and the port of Monterey had been established. The establishment of the port consisted of erecting crude barracks for the soldiers, temporary dwellings for the officers and the missionaries and a small brush chapel. The chapel was improved and formally dedicated June 16th, 1770. Fr. Serra left this chapel and repaired to Carmel on July 9th, 1771. He took with him forty Indians from Lower California, three sailors and five soldiers, who were set to work to hew timbers for a new church and mission establishment. The new chapel was dedicated the following December. Almost nothing is given in the church records of the presidio chapel after the departure of Fr. Serra. The church at Monterey became the parish church at the time of the secularization of Mission Carmel in 1834. Fr. José Real was in charge at the time, and he resided at Monterey, holding services occasionally at Carmel.

The present church is constructed of white stone found in the vicinity. The building is in the form of a cross, the nave being 120 feet long by 30 feet wide,

and the transepts which were added between the years 1855-58 were done under the direction of Fr. Bautista Comillas and at the order of Governor Pacheco, who donated the money for the improvement. The facade is elaborately decorated. The altar, built at the same time, is said to be the work of an Indian. The interior has many objects of interest, principally because they are the furnishings, pictures and vestments belonging to Mission Carmel. The sacred vessels are kept in an iron safe of ancient design. The reliquary is evidently the work of Indians. It is rudely carved and gaudily painted. On the back is a list of contents in Fr. Serra's handwriting. The record books, the most valuable of all things in a church, are written by Fr. Serra and the other resident priests, and contain the record of all baptisms, marriages and deaths that occurred at Mission Carmel during the life of that mission.

The approach to the San Carlos is paved in sections of the vertebra of whales. Monterey was at one time a whaling station. As a relic of that period and industry it is interesting. At the rear of the church is the trunk of the old oak tree that is said to be the one under which mass was celebrated when General Viscaino landed at Monterey in 1602, and also when Fr. Serra came in 1770. The tree grew in the southeast corner of the present presidio grounds and was long an object of veneration. A cross was erected under the tree on the centenary of Fr. Serra's landing, which occurred June 3, 1770. This cross has been replaced by a granite monument. The tree died a few years ago and the trunk was then removed to the rear of the church of San Carlos and set up with an appropriate tablet at the base.

CUSTOM HOUSE

One of the most interesting landmarks of California is the Custom House at Monterey. It was over this building that the Stars and Stripes were hoisted by Commodore John Drake Sloat when he took possession of California for the United States on July 7th, 1846, at 9 a. m. The old building is beautifully located at the end of Alvarado street, and close to the shore. It was used at different times by the Spanish, the Mexican, and the American Governments. The foundation and the central part of the building was begun by the Spanish in 1814, but it was not finished until after the Mexicans came into possession of California. In 1844-45 a red tile roof was put on and one of the towers was added, but it was covered with a shingle roof. Later the other tower was erected and likewise shingled.

There is an interesting story told of how this Custom House was robbed of $30,000 in gold; another of a gay ball given by the officers of the U. S. frigate Savannah after they had taken the port of Monterey. There are love stories and even ghost stories woven about it, and all lend their charm to this quaintly attractive landmark.

After the occupation of Monterey by the United States troops the northern part of the Custom House became the headquarters of Capt. W. Mervine of the United States Navy, and the central part was occupied by marines. In later years it became the private residence of Capt. T. G. Lambert, and at present it is the headquarters of the Native Sons and Daughters of the Golden West. The building is in good repair, having been restored by the State of California, at an expense of about $4,500, as the property belongs to the State.

—*Courtesy of Grizzly Bear*

Colton Hall, Monterey, First Capitol of California

Colton Hall, Monterey, the first Capitol of California, stands back off Main street, in quite a space of unkept, unimproved ground. The building has been restored and at the present time is protected from the elements and vandals. It was built by Rev. Walter Colton, U. S. N., the Alcalde of Monterey, and of his work he says: "Thursday, March 8, 1849. The town hall, on which I have been at work for more than a year, is at last finished. It is built of a white stone, quarried from a neighboring hill, and which easily takes the shape you desire. The lower apartments are for schools; the hall over them, seventy feet by thirty—is for public assemblies. The front is ornamented with a portico, which you enter from the hall. It is not an edifice that would attract any attention among public buildings in the United States; but in California it is without rival. It has been erected out of the slender proceeds of town lots, the labor of convicts, taxes on liquor shops, and fines on gamblers. The scheme was regarded with incredulity by many; but the building is finished, and the citizens have assembled in it, and christened it after my name, which will now go down to posterity with the odor of gamblers, convicts, and tipplers. I leave it as a humble evidence of what may be accomplished by rigidly adhering to one purpose and shrinking from no personal efforts necessary to its achievements. A prison has also been built, and mainly through the labor of the convicts. Many a joke the rogues have cracked while constructing their own cage; but they have worked so diligently I feel constrained to pardon out the less incorrigible. It is difficult here to discriminate between offences which flow from moral hardihood, and those which result, in a

measure, from untoward circumstances. There is a wide difference in the turpitude of the two; and an alcalde under the Mexican law has a large scope in which to exercise his sense of moral justice. Better to err a furlong with mercy than a fathom with cruelty."

When Mr. Colton began the work on this prison he said: "The old prison is too confined and frail for safe custody of convicts; I have therefore given orders for the erection of a new one. The work is to be done by the prisoners themselves; they render the building necessary, and it is but right that they should put it up. Every bird builds its own nest." And so he made them do it.

Colton Hall was new when the first Constitutional Convention of California was called, and it, moreover, was about the only building in the State at that time suited for the purpose of seating a Convention. Therefore, on September 1st, 1849, the Convention met in Colton Hall. On the 26th the seat of Government was removed to San José, where it met December 15th, 1849. The State Legislature passed an act on March 25, 1903, which provided for a State board of three trustees with authority to lease Colton Hall from the city of Monterey for not less than ten years, and to provide for the preservation, protection and improvement of the property. The act carried with it an appropriation of $1,500. The only attempt at improvement of the grounds is a fountain donated by George Bertold, a shoe merchant, who left $10,000 for the purpose. It was designed by William Polk and is of rather a heavy and monumental appearance. Upon the face of a granite slab rising within the basin of the fountain is carved Robert Louis Stevenson's poem on Monterey.

John Drake Sloat, Rear-Admiral, U. S. N.

THE SLOAT MONUMENT

The Sloat Monument at the Presidio of Monterey is a memorial erected to Rear Admiral John Drake Sloat, who took possession of California for the United States on July 7th, 1846, at 9 a. m. It is rather a disappointing, funereal structure crowning the commanding eminence that marks the Presidio Reservation, but commands attention and interest, as it is the only monument outside the city of Washington to receive aid from the Federal Government to commemorate the deeds of an officer of either the army or navy. Ten thousand dollars was appropriated by the Government

for the superstructure, and more than that amount was given by the people of the State of California for the base. The reason that it is disappointing to the people of the State is because the original designs were not used. These designs included a superstructure representing Commodore Sloat standing beside a capstan on the quarterdeck of a ship, and the superbase was to carry four guns off the old ship "Independence," which once formed a part of the Pacific squadron under command of Commodore Sloat. Instead of this appropriate and beautiful design the Government has crowned a mausoleum bulk of stone with an eagle poised for flight. The base is composed of sixty-six stones, contributed by county supervisors, cities, organizations and individuals. And, again, the original intention was to have had all the stones donated by the counties of the State, but owing principally to county charters or laws governing the expenditure of public funds by the supervisors, only about thirty-five counties are represented. When it was found by the Sloat Monument Association that their plan for obtaining the stones could not be carried out, the secretary, Maj. Edwin A. Sherman, appealed to the women's clubs, with the result that in seven months the women of the State had furnished eleven stones. Major Sherman publicly presented Mrs. Darling, president of the Federation of Women's Clubs, and Mrs. A. S. C. Forbes, State chairman of California History and Landmarks for the clubs, with gold medals from the Masonic Veterans' Association of the Pacific Coast, in recognition of the assistance they had rendered the Sloat Monument project.

Other associations that helped to secure or donate

stones were the Native Sons and Daughters, the D. A. R., the G. A. R. Posts and Corps, Circles of the Grand Army, Pioneers, officers and enlisted men of both army and navy, public schools, Free Masons and the Sloat Monument Association. June 14th, 1910, the monument was unveiled and dedicated by the M. V. Grand Lodge, F. & A. M., of California. The services were under the direction of Lieut.-Col. John Biddle, U. S. A., Chief Enginer of the Pacific Division of the United States Army, under whose supervision the monument had been completed, by order of the War Department.

—Courtesy of Grizzly Bear

The Sloat Monument

The Old Theater of Monterey is a picturesque old adobe building still standing on the corner of Pacific Avenue and Scott street. It was once the property of John A. Swan, a pioneer of Monterey, who kept a saloon in the adjacent adobe—now occupied by Fred Smith and his curio shop. Just how this building became a theater is of interest. It is told in a little Hand Book of Monterey, published in 1875, and is as follows: "The first theatrical performance ever given in California took place in the old adobe storehouse adjacent to Jack Swan's saloon, and it came to pass in this way: About the time that Stevenson's Regiment, New York Volunteers, was disbanded, three companies, including the Colonel, came to Monterey. Soon after, the soldiers attempted a theatrical exhibition, which was a success. Encouraged by their liberal patronage, the manager induced Jack to fix seats, stage and scenery in the old adobe. The bills were got out in due form, posters printed with a black-pot and brush, and programmes written announcing 'Putnam; or, The Lion Son of '76,' as the first to be played. C. E. Bingham personated the Son of '76, Mrs. Bingham personated Martha Washington, and Charley Cluchester, George Washington. Frank Wensell and his wife took part. John O'Neal, Mr. Fury and Pete Earl belonged to the company also. This effort was followed by 'Damon and Pythias,' 'Box and Cox,' 'The Golden Farmer,' 'Grandfather White Head and 'Nan the Good for Nothing.' John Harris, Tom Beach, Captain Winfield, Lieutenant Derby and Mrs. Kettlebottom were also among the leading spirits of the troupe. 1849-1850 were memorable eras in the Thespian records of Monterey."

Passing through the door from the room that was

the saloon, one enters a goodly sized hall, bare now and forelorn in appearance. The stage, with its drop curtain of boards, that is swung up against the ceiling and held there by means of a rope and pulley draw you fairly running across the space to find out what these arrangements are. The crudeness brings a feeling of pathos and an appreciation of the keenness with which the men of '49 missed the amusements to which they had been accustomed and their willingness to adopt such things as were at hand in order to bring to themselves things that they could understand. They were in a strange country, surrounded by strange people and different amusements. This old theater belongs to the State and is under the control of a commission that consists at present of Messrs. Towle, Sandholt, Martin, Gould and Mrs. Porter. The entire property is included in the estate, a portion of which is at present occupied by Fred Smith, who has made it appear a credit to Monterey, and it would seem that similar arrangements could be made whereby the Old Theater might be converted into a museum or a place of resort worthy of the town and the State.

OTHER POINTS OF INTEREST IN MONTEREY

The Sherman Rose Tree. The Rose Tree is a relic of a romance between Gen. W. T. Sherman, when a Lieutenant with troops at Monterey, and Senorita Bonifacio, the belle of Monterey. When the young officer was transferred from this western post he presented the senorita with a rose of Golden Ophir to plant in her garden, with a promise, so the legend says, that when it bloomed she would be his bride. The rose slip became a tree, the young officer wed Miss Ewing

and Senorita Bonifacio sits wrapped alone in her mantle of romance in a quaint little cottage by the sea.

The House of the Four Winds, now the Woman's Club House; Home of the first and only American consul, Thomas O. Larkin; Home of Robert Louis Stevenson; Headquarters of Gen. H. W. Halleck; the first Masonic Temple in California; the Junipero Serra monument erected by Mrs. Jane Stanford; Home of Governor Alvarado; the first frame building in the State, lumber brought from the Antipodes, and the Old Pacific Hotel built in 1834 but at the present time headquarters for the Salvation Army.

Fr. Junipera Serra Monument

MISSION SANTA CRUZ

Mission Santa Cruz was founded September 25th, 1791, under the joint supervision of Don Hermenegildo Sal, commandante at the presidio in San Francisco, and fathers Salazar and Baldomero Lopez, who had been assigned to the new post. Commandante Sal took formal possession of the place, Holy Mass was celebrated, the Te Deum chanted and the mission formally established. The site had been selected and blessed by Father Lasuen, August 28th, on the day of San Augustin. Near by was a fine stream in the Arroyo de Pedro Regalado, which is now known as Rio San Lorenzo. Huts were built by the Indians, land was prepared, and wheat sown. The founding of the mission was most favorable, as many of the Indians came and offered to

help with the work, while their chief, Sugert, presented himself, with a few followers, and promised to become the first Christian of his tribe, and Sal agreed to be godfather. In the history of the founding of the mission, it is an interesting fact that frequently everything wherewith to establish a new mission was contributed as a loan by the other missions. In this instance Santa Clara contributed 64 head of cattle, 22 horses, 77 fanages of grain, and 26 loaves of bread. San Francisco gave five yoke of oxen, 70 sheep and two bushels of barley. San Carlos gave eight horses and seven mules. The vestments and sacred vessels were loaned by other missions, also tools and implements, until those intended for Santa Cruz should arrive from Mexico. The mission was beautifully situated, near the waters of the Bay of Monterey, and as a background there was a dense forest. Although the founding was auspicious, the mission never became an important or even flourishing establishment, because of the close proximity of the penal station of Branciforte, which later became the town of Santa Cruz. At the present date, however, all of the unpleasant associations of convict life have disappeared as wholly as have the old mission buildings and Santa Cruz of today is one of California's charming resorts. The corner stone of the Mission church was laid February 27, 1793. The building was 120x30 feet. The walls were of stone to the height of three feet, the front was of masonry, and the rest of adobe. In 1812 Father Andres Quintana was brutally murdered by nine or ten of the Mission Indians. Though sick himself, he left his room at night to call upon a man said to be dying. On the way home he was murdered. It was

two years before the murderers were apprehended and punished. Their defense was that of cruelty on the part of the father; but the fact that he had left his sick bed to minister to a dying man belied the accusation, and the murderers were condemned to work in chains from two to ten years. Only one survived the punishment. When Santa Cruz was secularized, in 1835, ten thousand dollars of the church money was divided among the neophytes. In 1838 Hartnell found but seventy of the Indians remaining, and all of the money gone. Of the mission itself there is now hardly a trace. The portion of a tile covered shed in the rear of the present church is all that remains. A few relics, among them two mission books used by the Indians, may be seen in the church.

Landmarks

The Big Trees at Felton are the principal landmarks near Santa Cruz. In one of these trees General Fremont and a body of soldiers camped for several months, during the winter of 1848.

BRANCIFORTE

Branciforte was the last of the California pueblos to be founded. The exact date is not recorded but it was between July and October of the year 1797 that settlers arrived at the site that had been chosen by the several different authorities as the best place for a town and fort. The location was opposite Mission Santa Cruz that had been established 1791. Crude huts had been previously prepared for the newcomers by Alberto de Cordoba, an experienced engineer sent to California for the express purpose of

strengthening its defenses. The plan under which he worked was to establish a new pueblo with the view of forming a military basis, which should be securely fortified, and settled with soldiers as pobladores.

The pueblo was named in honor of the viceroy of Mexico, the Marqués de Branciforte. It was established according to the laws regulating pueblos in California, but it was neither a success nor a credit. The intention of the founders had been to make of it a superior western town. An estimate of about $23,000 as the cost of building the villa with necessary zanjas and public buildings was forwarded to Mexico in October, 1797, with the result that work was suspended; and when the settlers arrived there were but the most meager huts provided for them. June 3rd, 1801, notice was sent that tools and supplies had been ordered purchased for Branciforte and that a remission of $15,000 had been provided for, as it was the opinion of the authorities that the settlers aided by the Indians could save the difference. But as the $15,000 never came and only the most indolent and undesirable settlers arrived from Guadalajara, in fact most writers term them convicts, the settlement proved a failure. In truth the plan of pueblo settlement in California was not a success. Only three were established—San José, Los Angeles and Branciforte. In 1800 the population in all of them was but about one hundred families with a total of about 550 souls. The only industries of these settlers were agriculture and stock raising.

MISSION SANTA CLARA

The location of the Mission Santa Clara was first selected as a site for Mission San Francisco de Asis. It was decided upon by the expedition under command of Captain Don Fernando Rivera y Moncada accompanied by Fr. Francisco Palou, who reached this locality, called by the Indians Thamien, on Monday, November 28th. 1774. The party decided to recommend that a mission be established at this point, and in accordance they raised a cross and dedicated the site to the Padre Serafico, San Francisco de Asis. However, the plans were later changed and the place rededicated to the Madre Serafica, Santa Clara, foundress and superior of the first community of Franciscan nuns. The mission was founded January 12th, 1777, by Fr. Tomás de la Pena. The site was the present Laurel Wood farm of Peter J. Donahue. Temporary structures were erected, but the floods of 1778-9 obliged the fathers to select higher grounds. Accordingly, the

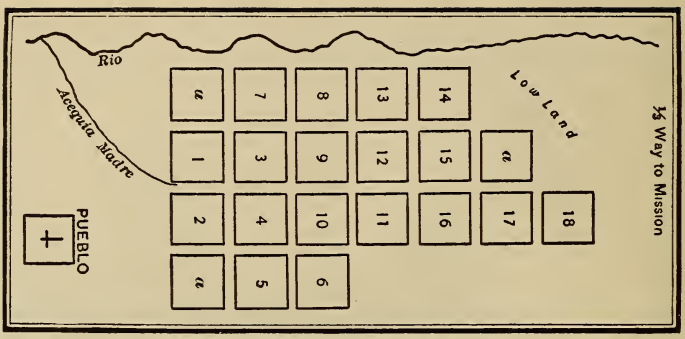
"Valley of the Oaks," a location about one hundred and fifty yards to the southwest of the present Union depot of the town of Santa Clara was chosen. Fr. Serra was present and officiated at the removal. Fr. José Murguia, a priest from the Sierra Gorda district, Mexico, and who had been with Fr. Serra in Lower California, was stationed at Santa Clara. Permanent buildings were begun in November. The corner stone for the new church was laid by Fr. Serra November 9th or 10th. He was assisted by Frs. Crespi, Murguia and Pena. The building was completed and dedicated May 15th, 1784, by Fr. Serra. Fr. Murguia died May 11th and was thereby deprived of the joy and pleasure of seeing his splendid work completed and sanctified. It was at Santa Clara and at this time that Fr. Serra made a general confession of his whole life to Fr. Palou—at which both were deeply moved, as Fr. Serra was in a seriously ill condition. He died at Carmel on August 28th of the same year.

During recent excavations a corner stone believed to be the one laid by Fr. Serra for this mission was found. It is 15½x12½x7½ inches in measurement with smooth finished faces. In a hole 3½x3½ inches deep were found, wrapped in oiled skin, a crucifix of bronze and several coins bearing the dates of 1778, 1770, 1769 and 1768. The earthquake of 1812 cracked the walls of the church and a heavier earthquake that occurred in 1818 completely destroyed the edifice. A third church was erected upon the present site, and it was dedicated on August 11, 1822, the eve of the feast of Santa Clara. The work on this third church was supervised by Father José Viader, assisted by Don Ignacio Alviso, as foreman. The original adobe walls were replaced in 1885 by wooden ones. The single

belfry and facade were replaced in 1862 by the present towers, and the present facade. But the interior, the ornamentations and furnishings are almost intact. These latter include the life size crucifix, the original holy water fonts, the pulpit of those early days, the copy of the miraculous and historic painting of "Neustra Senora de Guadalupe," the original reredos or background of the main altar, the tabernacle and candelabra shelves, the wings of the latter itself; the accompanying statues in wood of Saints Joaquin and Ann, parents of Our Lady; and like statues of Saints Juan Capistran and Colette. The reredos contains other statutes and medallions. The church has the original frescoed ceiling in the chancel. The paintings of the walls and ceiling of the interior are reproductions; also the statue in wood of St. Francis of Asisi, with sacred stigmata on the hands and feet; also that of St. Anthony of Padua, with the Infant Jesus in his arms. In the right hand belfry are the three old bells donated to the Santa Clara Mission by the King of Spain. Two bear the original dates, 1798 and 1799, and the third, which was recast in 1864, bears the double dates of 1805-64. In the college library may be seen the historic paintings of "Alameda," the "Beautiful Way," "Santa Clara Mission in 1851" and the grand old choral of those early days, with cover in bronze and wood. Here also may be seen the ancient chairs of the chancel; the priestly vesture, missals, breviaries, etc., of mission days. Also daguerrotypes, copies of Fathers Serra, Ynego and of the mission and college in the early fifties; in fact, Santa Clara college has been mindful of her portion of the inheritance, and has made every effort to preserve the relics of former days as a tribute to the faithful men gone before. Would that

Santa Clara College

others had done the same! I am indebted to the Rev. Father Kenna and Rev. J. M. O'Sullivan of Santa Clara Mission and college, for the foregoing information respecting Santa Clara Mission. At the time of Vancouver's visit to Santa Clara, many of the Indians were at work on adobe houses for themselves. In 1794 twenty-three of these dwellings with thatched roofs were completed and by 1798 nearly all of the married neophytes were thus accommodated. Yet today, not an Indian is to be found either in Santa Clara or near about there. Here as well as at every other mission, secularization with one blow nullified fifty years' work of the padres. A disastrous fire in 1913 destroyed many of the precious relics—but the history remains.



Map of San José *Bancroft*

SAN JOSE

The Pueblo of San José de Guadalupe was the first town to be established in California. It was founded November 29th, 1777, by Governor Felipe de Neve, who not only selected the site about three miles southeast of Mission Santa Clara, which had been founded in January of the same year, but chose the name and also selected the people who were to form the first colony of California. The townsite was on the banks of the Guadalupe river. The name San José was in honor of the Patriarch Saint Joseph, patron of the California expedition. The people selected were nine soldiers and their families from the presidios of Monterey and San Francisco, who knew something of farming, and five settlers who had come to California with Capt. Juan Bautista de Anza. The fourteen persons with their families made a colony of sixty-six in all. They were conducted by Lieut. José Moraga. He was stationed at San Francisco, from whence they started November 7th and reached the site chosen, which was about a mile and a quarter from the present City Hall of San José. On the 29th Lieutenant Moraga

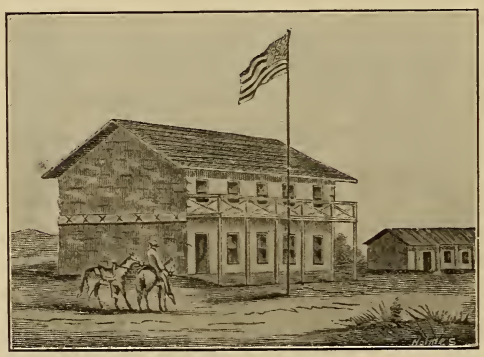
informally distributed building lots and home sites to the following persons (according to Bancroft): José Ignacio Archuleta, Manuel Francisco Amezquita, José Manuel Gonzales, José Tiburcio Vasquez and Gertudis Peralta, a widow with a family. The names of only four of the nine soldier-settlers are given. They are: Valerio Mesa, Corporal in comamnd; Seferino Lugo, Juan Manuel Marcos Villela and José Antonio Romero. On a list of the settlers made in 1781, four years after the founding, the names of the four pobladores occur, but only one of the soldiers, that of Romero.

The first houses were earth-roofed structures of plastered palisades; the land alloted was sufficient for the planting of three bushels of maize, aside from the house lot. Each settler was given ten dollars a month and a soldier's rations. Each was provided with a yoke of oxen, two horses, two cows, a mule, two sheep, and two goats, together with necessary implements and seed, all of which was to be paid for in produce from the soil and delivered at the royal warehouse. Not a bad plan to be adopted today for settlers.

Water being the first necessity after temporary shelter, the colonists united and dammed the river, thus making what is known as the Acequia, a Spanish word meaning "man-made ditch." In the fall of 1778 they constructed permanent dwellings of adobe with thatched roof of tules plastered with mud. One of these interesting buildings was still occupied in 1848 by the Mesa family, and was standing as late as 1879—but utter disregard for ancient landmarks allowed it to be torn down for the sake of modern improvement. The pueblo center remained at the original site for twenty

years and was then removed to the present site on account of continual flooding of the land.

San José was not only the first town founded in California, but it was the site where the Government of the State was established under American rule. On December 15th, 1849, the Legislature met at San José and confirmed the election of Gov. Peter H. Burnett and Lieutenant-Governor McDougall, who were duly inaugurated. The archives of the State remained at San Jose until January 21st, 1852, though the capitol and legislators went to Vallejo and then treked to Sacramento before securing the State records.



—Courtesy of Grizzly Bear

Capitol, San José, 1849-51.

The State House at San José was an adobe building built by Sansevain & Rochon on the south half of lot 6, block I, range I, south, which is on the east side of Market Square. It had been built for a hotel, and was 60 feet long, 40 feet wide, two stories high and with a veranda in front. The Town Council offered to lease the building for the use of the State for $4,000 per

month, but later decided to purchase the property. The owners were unwilling to take the municipal authorities as security, therefore several citizens executed a note for $34,000 and the deed to the property was delivered to trustees, to be delivered to the town when payment was made. The town did not pay, and the trustees sued the Town Council for the money advanced. The building was destroyed by fire at a quarter past five on the morning of April 29th, 1853. The work was the act of an incendiary. The loss was estimated at $5,000. Quite a decrease in values.

San José is one of the three pueblos that were joined to the missions by El Camino Real. The portion of the old road that connected San José with Mission Santa Clara became the most beautiful part of the King's Highway. It was known as the Alameda. It was parked with sweeping willow poplars and the surface of the roadway was pounded hard as a floor. The avenue was one hundred and ninety feet wide and was the playground for the Spanish youth of sentimental age. Priests from the mission administered to the spiritual needs of San José, and on a Sunday San José went to mass at Mission Santa Clara—along El Camino Real, the shaded, beautiful Alameda. Citizens, Women's Clubs and Native Sons and Daughters have marked this road with the Camino Real Bell guidepost at many places.

Out from San Jose is the great Lick Observatory that crowns Mount Hamilton. It is a modern landmark that should not be omitted by travelers.

Sutters Boot
Sacramento
San Jose
Mission Dolores
San Francisco
Sutters Fort Sacramento
Solano de Sonoma

MISSION SAN JOSE

Mission San José is fifteen miles north of the town of San José and 27.5 miles south of Oakland. It is on El Camino Real, that is marked by Mission Bell guide-posts giving distances and directions.

Mission San José was founded June 11th, 1797, Trinity Sunday, by Fr. Fermin Francisco Lasuen. By an order from the College of Fernando, Mexico, the new mission was dedicated to St. Joseph, the foster-father of Our Lord. It was located in the center of a rich valley known by the natives as Oroysom or Oroyson but by the Spaniards as Santa Clara. A wooden structure with grass roof was speedily constructed and Fr. Isidoro Barcenilla and Fr. Augustin Merino were placed in charge. The northern missions contributed very generously toward the establishment of the new one. They sent 12 mules, 12 yoke of oxen, 39 horses, 242 sheep and 60 pigs. The Indians from the adjacent hills proved to be treacherous and cruel. Father Cueva after having labored five years among them, was cruelly attacked, wounded and almost killed. He had been called a long distance from the mission, about fifteen miles, to attend some sick neophytes. Upon arriving at the rancheria, the natives attacked him and his guard with arrows, killing the guard, a soldier and three neophytes and wounding Father Cueva. On account of the treachery of the Indians, and their having made several attempts to do injury to the padres and to the buildings, the houses were soon reconstructed, and made of brick from the excellent

brick-earth near by. There are chalk hills near San José, and everywhere the soil is rich and fertile. The establishment was never extensive nor imposing, yet at one time Mission San José had a greater number of neophytes than any other mission in California, with the single exception of San Luis Rey. And the supplies furnished the presidio at San Francisco amounted to $15,125 in nine years. Its highest population was in 1831 when there were 1,866 persons on the roll. Crops averaged annually 1,630 bushels and during the entire period of the mission's existence, that is from 1797 to 1834, the records give the number of baptisms as 6,737; marriages, 1,984; deaths, 5,109. Of produce the total amount of wheat was 13,680 bushels; barley, 16,750 bushels; corn, 17,290 bushels; beans, 3,790 bushels, and miscellaneous grains, 8,800 bushels. Mission San José was secularized in 1836-7. M. G. Vallejo was appointed administrator and served until 1840, when he was succeeded by José Maria Amador. At the time the inventory was made of the mission property and it was given into secular control it was valued at $155,000, not including church lands or ornaments. Among the latter was a great one thousand pound bell that had been ordered by Virmond in April, 1829. It bore the name of San José Mission. In 1843 the mission was returned to the Franciscans to be administered by them for the Indians. They made an effort to recover the live stock and other assets that had been pilfered from the mission by citizens during stewardship, but with poor success. The great herds had disappeared, the splendid fields were neglected and after two years of futile effort to regain the stolen property the padres asked to be relieved of the care of the

broken-down institution, and the following year, 1846, it was sold May 5th by Governor Pio Pico to Andres Pico and J. B. Alvarado for $12,000. But as was the case with the sale of all of the other missions, the title was not sustained, and it was later returned to the church. Later it became the property of the sisters of St. Dominic, who for some time past have kept the small portion that remains, which is only the monastery rooms, in habitable appearance. They have made a brave effort to collect the widely distributed relics together and form a nucleus for future appreciation, for there is no appreciation now of the mission period. The beautiful old font of beaten copper is preserved, as are some handsome old robes and some silver vessels. Three of the original bells of San José ring from the belfry of a church nearby.

Hundreds of thousands of dollars are readily collected daily for modern statues and memorials, but it has taken two years and a half to collect one-half enough to restore Mission San José. It is estimated that the cost would be about $5,500. I believe that I am justified in saying that at present there is no appreciation of the mission period.

—*Courtesy of Grizzly Bear*

Presidio, San Francisco, 1915

SAN FRANCISCO AND PRESIDIO

The Bay of San Francisco and the site upon which the city is built were discovered in 1769 by Sergeant José Francisco de Ortega, who was in charge of the advance guard of the Monterey expedition. Governor Gaspar de Portola was commander of the expedition and sent Ortega and his men forward to examine the country. They left camp, which was near Monterey, on Wednesday, November 1st, and returned in the night of November 3rd, discharging their firearms as they approached, by which sign all knew that important discoveries had been made. Ortega reported the discovery of immense estuaries which ran far back into the land. It proved to be the Bay of San Francisco. A few days later Ortega was sent out again. This time his route lay around the contra costa. He left on the 7th and returned in the night of the 10th. He reported that he had seen another immense "Estero" on the northeast, which ran far inland and connected with the one on the southeast, and that to double it would require many leagues of travel. It is of interest to note that the Bay of San Francisco was called the "Estero" until some time after the establishment of the Presidio in 1776.

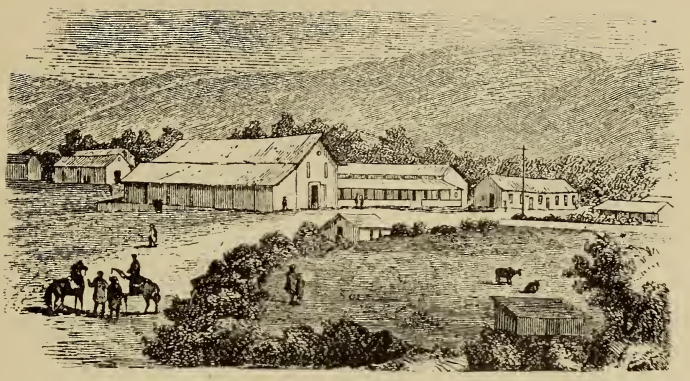
The Monterey expedition was unable to find the bay of Monterey and through lack of provisions was compelled to return to San Diego. When Governor Portola reported to Fr. Serra that he had been unable to locate the bay of Monterey, but that the expedition had traveled about forty leagues further north and had found the bay of San Francisco, the holy father's joy

was unbounded—as he well remembered that when Galvez the Visitador-General had assigned the names of San Diego, Monterey and San Buenaventura to the three missions to be founded he had not designated one for the founder of the Franciscan Order, St. Francis, and when he remonstrated with him Galvez had said, "If St. Francis desires a mission, let him show us his harbor and he shall have one"—and lo, here was the harbor shown to the explorers when they were in search of Monterey, which had almost miraculously eluded them. When notified, the Visitador-General Galvez accepted the discovery as a proof that St. Francis wanted a mission.

The first ship to sail into the Bay of San Francisco was the packet boat San Carlos, also called the Golden Fleece, commanded by Don Juan Manuel de Ayala, whose first pilot was Don José de Cañizares and the second pilot Don Juan Bautista Aguirre. They sailed over the bar into the bay on the night of August 5th, 1775, and remained within the port forty-four days, making exhaustive examinations of the port of San Francisco. His report to the viceroy Don Antonio Maria Bucareli was all that could be desired. He speaks of an abundance of fresh water, wood and ballast. He mentions the weather as being cold, free from fogs and healthy. The Indians friendly and the general conditions as being one of the best "that I have seen on this coast from Cape Horn.

An expedition for the settlement of San Francisco and the establishment of a mission was ordered.

On the 15th of June, 1776, the colony arrived under the command of Capt. Juan Bautista de Anza, and pitched their tents, fifteen in number, on the banks of



Mission Dolores, 1776

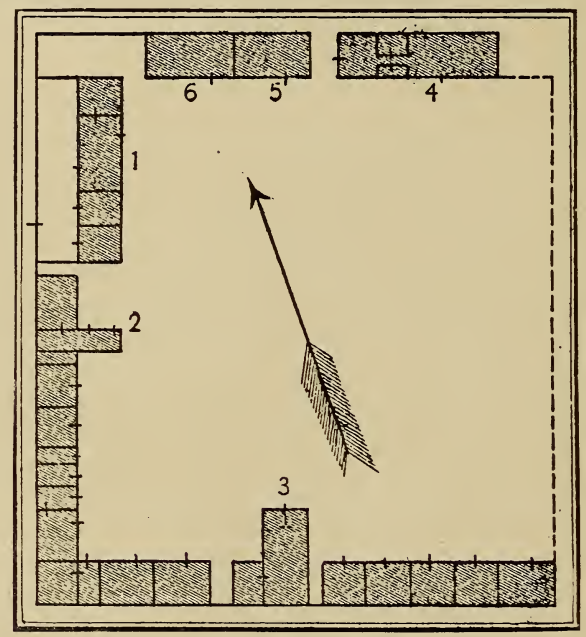
a laguna which emptied into the Bay of San Francisco. On the following day, under a canopy of evergreen, Fr. Francisco Palou celebrated mass in honor of Sts. Peter and Paul, whose feast day it was. The emigrants remained encamped here for the entire month awaiting the arrival of the packet boat. During the time timbers were cut and prepared for the presidio and the mission establishment, which was to be built near the laguna on the plain.

August 18th the packet boat arrived. The records say: "Most speedily a chapel and storehouses were erected at the presidio; a chapel, storehouse and dwellings for the padres at the site intended for the mission. Soldiers constructed barracks at both places. They were made of timbers covered with tule roof."

Formal possession of the presidio was taken September 17th, 1776, Feast of the Stigmata of St. Francis, patron saint of the presidio and the mission. Fr. Palou sang mass, blessed and erected a cross, sang the Te Deum, after which the officers took possession of the place in the name of the king, amidst firing of cannon

and musketry. Palou says that the founding of the mission was delayed through lack of orders from Rivera, the commandant.

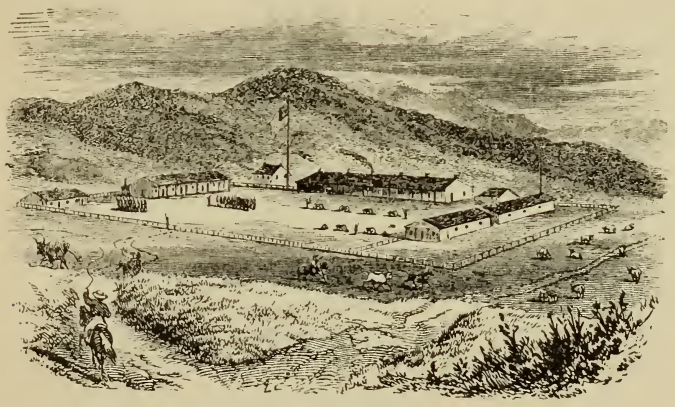
Coast defense and presidio buildings was the subject matter of voluminous correspondence between the officials of California and the viceroys of Mexico, with but little effect. In March, 1792, Commandant Sal sent Governor José Romeu a plan of the presidio building at San Francisco, accompanied by an urgent request



Plan of San Francisco Presidio, 1792

1. commandant's house, 4 rooms and yard, 111x18 ft., of adobe; 2, sergeant's house, of stone, without mortar; 3, chapel, 57x24 ft.; 4, barracks, guard-house and jail, of adobe and stone; 5 and 6, storehouses for food and clothing, of stone and mud; the remaining structures, soldiers' dwellings.

for improvements, together with eight or ten sailor-workmen and a bricklayer to do the work of repairs. Vancouver's caustic description gives the best impression of the needs of the presidio. It is about as follows: The presidio was a square area whose sides were about two hundred yards in length enclosed by a mud wall, and resembling a pound for cattle. Above this wall the thatched roofs of their low small houses just make their apperaance. One side was very indifferently fenced in by a few brushes here and there, fastened to stakes in the ground. The walls were about fourteen feet high and five feet in breadth, and were formed by uprights and horizontal rafters of large timber, between which dried sods and moistened earth formed into a sort of mud plaster, which gave it an appearance of durability. The church had been whitewashed and was neat in comparison to the rest. The commandant's house had a dirt floor raised about three feet from the level, and the windows were mere holes in the thick walls, without glass.



Presidio, San Francisco, 1850

Sal wrote that many of the buildings were liable to fall at any time, and that the church was in a particularly precarious condition. None of the structures were those originally built, as each year some of the buildings had fallen and been rebuilt in the same faulty manner. It was necessary to bring timber thirty miles and tule nine miles. Despite the appeal and the evident need for improvements, all the attention and money were spent upon the construction of the Castillo de San Joaquin on the shore, and later on the Battery of Yerba Buena. In 1821 Governor Sola called upon the padres through the Prefect Payeras to send a boat with timbers and laborers to make certain repairs at the presidio. The fathers sent two boat loads of material, two carpenters and twelve axmen, in May, of the same year. The Castillo de San Joaquin was useless and the Battery no better. In 1824 conditions were not improved. It would seem that through precedent we have a perfect right to allow our coast defense to take care of itself. But what a national disgrace that this broad coast of California, bordering on the Pacific, is left practically undefended and unprotected. Coast defense, forts, marine stations with life-saving equipment, submarines and destroyers would protect humanity from the terror and rigors of war, then why not have them and save the men from the fight by placing them behind the fort of protection? In the 6,000 miles of Pacific coast, under American rule, there were but nineteen life-saving stations, as given in the annual report of the treasury of 1913, while the Atlantic coast of but 1,800 miles has 218 stations, and in like proportion are we left without forts on the great Pacific.

SAN FRANCISCO DE ASIS, MISSION DE LOS DOLORES

Mission Dolores is located on Sixteenth and Dolores streets, San Francisco. Take Valencia and Howard street cars; distance, three miles from Third and Market; fare, 5 cents.

Mission San Francisco de Asis is better known as Dolores. It is in the heart of San Francisco, surrounded by modern buildings and paved streets, and has lost all trace of the old Spanish days. Nothing is left of the once large establishment except the small chapel building, the facade of which is of charming interest and beauty. The dimensions are small, the arrangements of the columns and the openings for the bells are agreeable, the door is pleasing, the wide spreading eaves and gently sloping roof crowned with a glistening cross makes one think of Dolores as of a picture. It faces a beautifully groomed grass plot that extends for a block or more. The plot is adorned with two dark green Mission Bell guide-posts that mark El Camino Real, and each bears a sign directing the traveler on his way to the next mission. One of these Bells was erected in 1909 by the California Club of San Francisco, when Mrs. Alfred Black was President and it was christened Saint Francis; the other Bell was erected in 1910 by Las Lomas Parlor No. 72, Native Daughters of the Golden West and Olympus Parlor No. 89, Native Sons of the Golden West. It is on Dolores street near Seventeenth.

Upon entering the old Mission of Dolores one is

saddened to find the front part of it devoted to the sale of curios. A heavy curtain of unclean white canvas divides the shop from the main portion of the chapel. Passing between the folds of the canvas the first thing that attracts the eye is the original painted canvas altar that hangs from ceiling to floor. This altar piece was brought from Mexico and for years occupied the place that is now given to an elaborately carved altar that covers the entire end of the little chapel, the central figure of which is Christ on the cross; to the left is the Virgin, and to the right St. Ann. Above the Virgin is St. Joaquin; above St. Ann is St. Clara, and above the figure of Christ is St. Michael. In small spaces in the corners are two crosses, one being designated as the Spanish cross. Across the ceiling the chancel is divided from the rest of the church by an arch, which is decorated in stripes of colors alternating grey, white, yellow, red; grey, white, yellow, red.

There are two wall decorations as if they had been intended for shrines. They are very elaborate; one is to the right of the altar and the other to the left. Each has three statues carved in wood and range from three to four feet in height. They are San Juan Capistrano, St. Anthony, St. Francis Solano, St. Buenaventura, St. Joseph and San Luis Rey. Services are no longer held in the chapel excepting once a year. Doors and windows open toward the cemetery—the most desolate place that I have ever visited. Trees have fallen and are allowed to rest and crush to the ground the monuments that mark the graves of many of California's greatest men. Not a grave is kept in proper condition. The one in the best order is that of

Don Luis Antonio Arguello, the first native Governor of California. A magnificent new church of Dolores is about completed. It occupies the corner lot on Sixteenth street. Large parish buildings are at the rear of the little original chapel of Dolores.

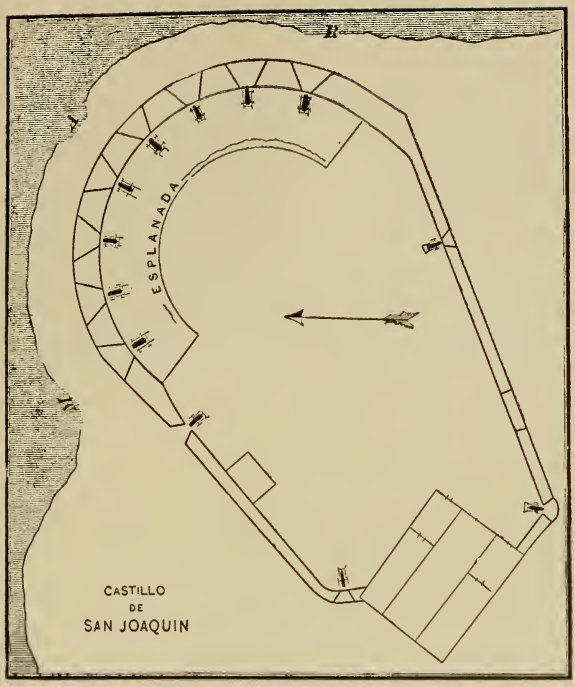
The formal dedication of the Mission San Francisco de Asis on the Laguna de los Dolores took place October 9, 1776. There were present Fathers Palou, Cambon, Nocedal and Peña, Lieutenant Moraga, and all of the Spaniards on the peninsula except a few soldiers left to guard the presidio, numbering about 150 persons in all. High mass was sung by Father Palou; the image of St. Francis was carried about in procession, bells were rung, volleys of musketry rent the air, cannons and rockets from the San Carlos were fired, and thus the sixth mission in Nueva California was established. "None of the Indians witnessed this solemnity —as about the middle of August some left the main land and took refuge on the island away from their old enemies the Salsonas, who had attacked them. The Indians did not return until March, 1777. The first baptism was administered in June of that year (Palou)."

The building that was blessed as a chapel was a comfortable house of wood roofed with tules and plastered with clay. It measured about 54x30x15 feet. The first chapel blessed was at the presidio, on the 17th of September, on the Feast of the Stigmata of St. Francis, the patron saint of the port and mission. The date of July 28th is claimed by many to be the true date of the founding of the mission, because Father Palou said the first mass on the Feast of SS. Paul and Peter in a little hut constructed of branches, although it was done against the orders of Rivera, who said that

the founding of the mission was for the present to be suspended.

The name Dolores (sorrow) in this instance signifies the name of a stream or lagoon, a place known as "the willows" by those who came in 1849. This swamp was later filled in and graded, forming the tract that lies between Seventeenth, Nineteenth, Valencia and Howard streets. The corner-stone for the present church was laid 1782, and by 1795 adobe buildings with tile roofs, forming two sides of a square were completed; also a ditch protecting the potrero or cattle farm and fields, had been dug.

Weaving looms were constructed by the Indians and a substantial though coarse kind of blanketing was woven as clothing for the neophytes. Vancouver described it as "cloth not to be despised, had it received the advantage of fulling." The products made and produced at Dolores Mission were soap, salt, wool, hides, wine, tallow and butter. The garden was not notable for its produce, the reason given being high winds and weather unfavorable to horticulture. The climate proved detrimental to the Indians, and after a severe epidemic of measles, a new mission known as the "hospital mission" was founded at San Rafael, across the bay, and 590 of the Indians were transferred to this place for a change of climate. Later 322 neophytes were sent to Solano, and it was thought best at one time to discontinue the mission at San Francisco altogether; but the idea met stout opposition from Father President Sarria. Consequently a new mission, known as New San Francisco or Solano, was founded, and the old San Francisco, known as Dolores, was not abandoned. Dolores was not a prosperous mission and rapidly declined after secularization.

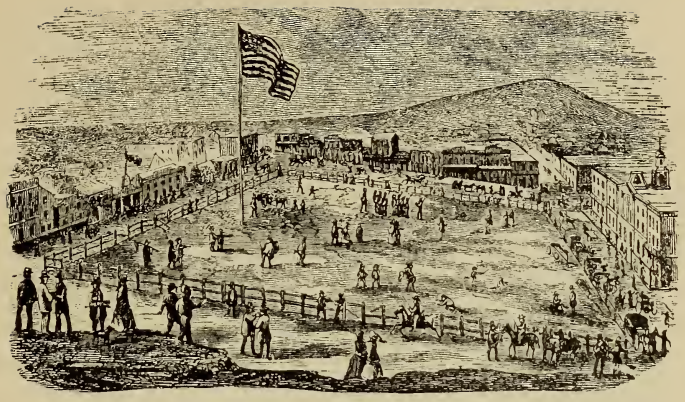


CASTILLO DE SAN JOAQUIN

Work was begun on Castillo de San Joaquin in August, 1793. It was intended as a fort to strengthen the coast defenses at San Francisco. It was located at Fort Point and was to command the entrance to San Francisco Bay. Eleven brass nine-pound guns had been sent from San Blas in the Aranzazu. A gunner's mate, master carpenter, two or three workmen, thirty neophytes from the mission, as many more gentiles from San José formed the working crew to build the fort. Adobes, bricks, and tiles were rapidly prepared, while choppers were engaged on hewing timbers and

transporting them in ox-coarts from the distant forest down the peninsula. Work was pushed forward until interrupted by the rains. Early in the spring of 1794, after work had been resumed, an order came from the viceroy that the fort was to be constructed of fascines (bundles of sticks tied together) to avoid expense. Notwithstanding the order, Commandant Sal continued the work as begun, with adobes and bricks. The main walls were of adobes, faced in the embrasures with bricks. The fort was completed with sentry-box, casemate and other necessary buildings. Eight guns of the battery were mounted and on December 8th, 1794, the fort was blessed under the name of San Joaquin. The Castillo followed the contour of the ground and was in dimensions about one hundred by one hundred and twenty feet. It cost $6,000. The foundation was sand and at every salute or firing of a gun, the brick-faced adobe walls crumbled. In fact, Castillo de San Joaquin was a failure.

In 1797 the Battery of Yerba Buena was built. It was constructed to do the work that San Joaquin was intended for. Work on the Battery was begun May 3rd and finished in June. It was constructed of brushwood fascines for the most part with eight embrasures Five eight-pound guns not needed at Fort San Joaquin were sent to the Battery. No permanent garrison was stationed here, but it is recorded that after 1800 the works were visited daily by a sentinel, and to a certain extent kept in order.



Portsmouth Square, 1854

LANDMARKS

Few landmarks remain in San Francisco, the earthquake of 1906 having obliterated them. The little old chapel of Dolores, and the headquarter's building at the presidio are the only two real landmarks left. The history of these are given in this book under the titles of San Francisco and San Francisco de Asis, Mission de los Dolores.

Portsmouth Square is an interesting place as it is the site whereon Captain John B. Montgomery, commanding the U. S. sloop of war Portsmouth, raised the United States flag on July 8th, 1846, thereby taking San Francisco as an United States possession.

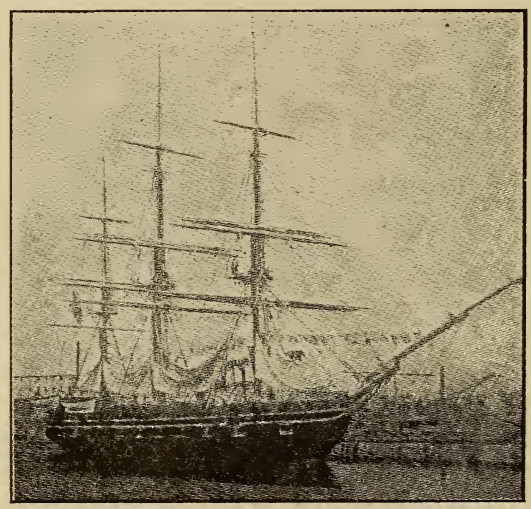
It is a small beautifully sloping hillside that would make a magnificent site for a commanding statue of Captain Montgomery, but at present it is occupied by a fountain dedicated to Robert Louis Stevenson, an English writer, which seems strangely out of place. It is a striking exemplification of the lack of patriotism of American citizens, which is accentuated by the fol-

lowing quotation, taken from the A. P. Day Wire, of June 7th, 1914:

"TEARS FOR THE PORTSMOUTH.

She was a Good Old Sloop of War, but now a Man has bought Her for the Junk in Her.

WASHINGTON, June 7.—The old sloop of war Portsmouth, which took possession of San Francisco bay for the United States in 1846, destroyed the Chinese fortifications at Canton in 1856, and later fought with Admiral Farragut, was sold today for $3,662, to John H. Gregory of Perth Amboy, N. J. The staunch old ship lies sunk at her berth in the Norfolk navy yard and is good for the material in her hull. Since the Civil War she has been used as a training ship."



U. S. S. Portsmouth

MILLS COLLEGE

Mills College, located in a magnificent park bordering on El Camino Real, is a landmark worthy of California. It is the only college exclusively for women west of the Rocky Mountains, and as such is of unique interest, especially since it is the outgrowth of the Young Ladies' Seminary founded at Benicia in 1852. The Seminary was owned and conducted by Miss Mary Atkins. In 1865 Dr. and Mrs. Cyrus T. Mills succeeded Miss Atkins as proprietors of the Seminary. In 1871 they removed it to the present site at the base of the Alameda foothills, and changed the name to Mills Seminary. At that time there was no University of California, no Stanford University, no Normal Schools, few High Schools, and few colleges for women even in the East. There were no railroads crossing the continent. The West was a wide field of labor, with but small opportunity for education.

Rev. Cyrus T. Mills, D. D., had received his education at Williams College, under Mark Hopkins, and Mrs. Susan Lincoln Mills had been educated at Mount Holyoke Seminary, under Mary Lyon. They were experienced educators and entered the work in the West with specific and exalted plans. The Seminary was to be a home as well as a school for young girls, and therein has been the success of the institution. Every girl is proud of having attended Mills Seminary, which became Mills College October 7th, 1885, and deem it to have been a life's privilege to number among their personal friends Dr. and Mrs. Mills.

In 1877 the Seminary ceased to be private property and was incorporated under the laws of California, with the provision that the lands, buildings, furniture, library and cabinets were to be deeded to a Board of Trustees and held by them and their successors forever—for the express purpose of educating young women. Dr. and Mrs. Mills devoted their lives to the school. After nearly a quarter of a century of labor as an educator in California, Dr. Mills died in 1884.

The following year a complete college course was added to the curriculum and a College Charter granted, authorizing Mills College to confer degrees upon its graduates. The college is located in the midst of a beautiful park of one hundred and fifty acres through which flows a charming stream that is crossed with artistic bridges and bordered with giant trees and sweeping willows. The main building is Mills Hall. It is comfortable, capacious and has accommodations for one hundred and sixty students and teachers; it has an assembly hall, reception and recitation rooms and offices for the President and of the college Dean.

El Campanil

Besides this hall there are other dormitories, an art library, Carnegie library, history building, hall of science, gymnasium and Lisser hall with extensive stage and gallery, but above all there is El Campanil, the picturesque bell-tower. It was erected by Mr. and Mrs. Frank M. Smith, of Oakland. The chimes, ten in number, was the gift of Mr. David Hewes, of Los Angeles. The clock was given by the faculty, students and friends of the college. El Campanil, set among live oaks and tall eucalyptus trees, gives an indescribable charm to the campus.

Great care is taken for the health of the students at Mills College. Dr. Mariana Bertola, who has been attending physician since 1903, was for many years the private physician of Mrs. Mills. The doctor is a member of the San Francisco County Medical Society and Fellow of American Medical Association. She has held many offices of trust, such as assistant physician Medical Clinic, Cooper Medical College, of which college she received her degree in 1899; interne and later resident physician, Children's Hospital, San Francisco, and examining physician of the Native Daughters of the Golden West.

Mrs. Mills resigned as President of the college May 18th, 1909, after forty-four years of continuous service. Three years later, at the advanced age of 88, she passed away at her home on Leona Heights, on December 12th, 1912, deeply mourned and greatly beloved.

Miss Luella Clay Carson, for twenty-one years head of the Department of English in the University of Oregon, succeeded Mrs. Mills as President of the college. Dr. Carson resigned after five years of service. Miss Clara K. Wittenmyer, who was Assistant President for many years, Dean for five years and at present Dean Emeritus, succeeded Dr. Carson. Miss Wittenmyer has served the college faithfully for twenty-three years and was like a daughter to Mrs. Mills, in fact was often spoken of by her as her daughter.

Upon the resignation of Miss Wittenmyer as Dean she was succeeded by Miss Hattie B. Ege, professor of mathematics, who is now Acting President.

MISSION SAN RAFAEL ARCANGEL

Mission San Rafael Arcangel, the Hospital Mission, was founded December 14th, 1817, by Fr. Vincente Sarria, assisted by Frs. Gil, Duran and Abella, on a site called by the Indians, Nanaguani. At first the establishment was but an asistencia or branch of the Mission San Francisco de Asis, but later it was regarded as an independent establishment or mission. Fr. Luis Gil y Taboada was left in charge.

The mortality among the Indians at San Francisco having become alarming, Lieutenant Sola, at the presidio, suggested to the Fathers at the mission, that a transfer of the neophytes across the bay might prove beneficial to their health and arrest the epidemic of measles and general anaemic condition. The experiment was tried with success, and it was therefore decided to establish a hospital mission at San Rafael. The records say the intention was to found "a kind of a rancho with its chapel, baptistry and cemetery, with the title of San Rafael Arcangel, in order that this most glorious prince, whose name signifies the healing of God, might care for the bodies and the souls." About 230 neophytes were sent over from San Francisco and

were so much benefited in health by the change that many others from different missions were sent to recuperate from various illnesses. The building erected at San Rafael in 1818 was a long, low house, 87x42 feet, separated into rooms by dividing partitions. This was added to as the demand for room required. No attempt was ever made to beautify the place architecturally. The corridor was roofed with tules, the bells hung in an artistic group from cross beams in front of the entrance, and the entire appearance was one of rest and repose. The history is that of any church hospital, only this one was self-supporting and even furnished supplies to the presidio at San Francisco amounting to $1,311 worth during the years between 1826-30. There were as many as 1,150 Indians at San Rafael in 1828; an average crop of grain was 2,454 bushels. The mission was secularized in 1834, and an inventory taken which is most interesting: Church building $192, ornaments $777, library of 75 volumes $108, other buildings, $1,123, garden or orchard $968, boats $500, live stock $4,339, Nicasio Rancho $7,256, credits $170, debts $3,448. June 8th, 1846, the mission estate was sold to Antonio Sunol and A. M. Pico for $8,000, but the title was declared invalid and the property returned to the church.

The mission and all the buildings have long since disappeared and the site is now marked by a mission bell guide-post bearing a tablet with the following inscription: "Erected 1909 by Mount Tamalpais Parlor, N. S. G. W., San Rafael."

MISSION SAN FRANCISCO SOLANO

Mission San Francisco Solano de Sonoma, the twenty-first and the last mission to be founded by the Franciscans in California, was established by Fr. José Altimira and twenty soldiers July 4th, 1823—the date generally given is August 25th, because it was upon that date that actual work began upon temporary buildings. But the erection of buildings did not constitute the founding of a mission; it was the blessing of the cross, the chanting of hymns and the celebration of Holy Mass. This ceremony took place July 4th, by the party that had been sent out to select a site for a new mission that was to take the place of Mission San Francisco, and the asistencia of San Rafael. According to the record, the comparative sterility of the soil, the insalubrity of the peninsula climate, and the broadness of the field for conversion in the north, had decided the Prefect Payeras, Governor Arguello and Canon Fernandez to transfer them to a new site. Accordingly, Fr. Altimira and Francisco Castro, with a guard of nineteen men under Alferez Sanchez, embarked June 25th at San Francisco and crossed the bay to San Rafael, where they spent the night. On the following morning they began their exploration and after six days of arduous work and travel they decided upon the site called Sonoma (Moon) by the Indians. On the 4th of July they formally dedicated the place as a site for the mission, named it New San Francisco and then returned to Old San Francisco. There was a great deal of trouble over Fr. Altimira's peremptory method of doing work—but it would seem that he was

at all times sustained and even urged on by Governor Arguello. However, the padre,whether duly authorized or not, returned to Sonoma August 25th with an escort of twelve men, including an artilleryman to manage a two-pound cannon. They erected a granary, dug ditches and built corrals. But on August 31st they were interrupted in their work until the difficulties could be adjusted. Prefect Payeras had died shortly after the first conference and had been succeeded by Prefect Senan, who died before adjusting the perplexed question, leaving it to Prefect Sarria, who strenuously opposed the transfer. A compromise was effected and all three stations were continued.

A crude structure 105 feet long, 34 feet wide, built of boards and whitewashed was constructed and dedicated on Passion Sunday, April 4th, 1824. Many articles were presented by the Russians at Fort Ross, Bodega Bay. The new mission was dedicated to the honor of San Francisco Solano, the great apostle of the Indies. For ten years it was known as San Solano, to distinguish it from San Francisco de Asis, which strangely became known as Mission Dolores, thereby depriving the great Saint Francis of any honor through the use of his name.

In 1824 the mission had a granary, a priest's house and seven houses for guards, all of wood. By the end of the year a long, low adobe house 120x30 but only 7 feet high, with tile roof and corridor, had been completed and two others were ready for roofing when heavy rains melted them back down into mud, for adobe bricks are made of a certain kind of mud mixed with straw, and sun-dried.

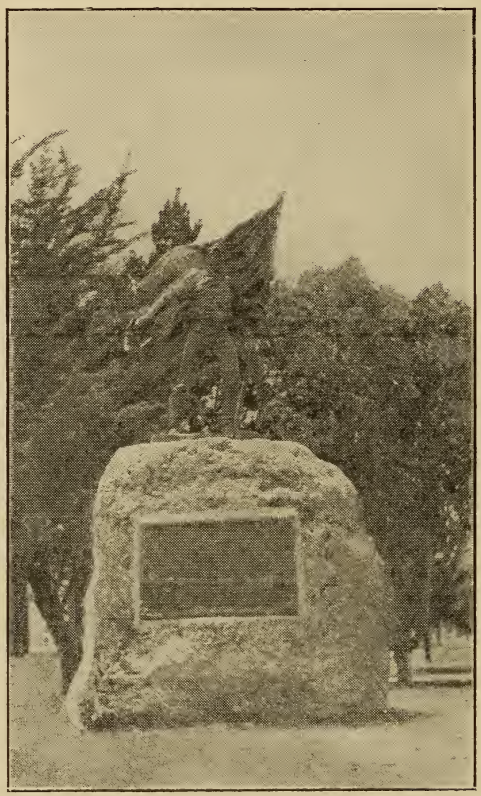
At the close of the year 1824 there were 693 neo-

phytes, but all had come from San Francisco, San Rafael or San José excepting 96, who had been baptized at Sonoma. The mission was not prosperous. It was secularized in 1834, when Gen. Mariano Vallejo was made comisionado, and all movable property was distributed to the Indians, many of whom returned to their rancherias.

During the entire existence of the mission the number of persons baptised was 1,315, marriages 278, and deaths 651. The total production of wheat was 13,450 bushels; barley, 5,970 bushels; corn, 3,270; beans, 306 bushels; and miscellaneous grains, 640 bushels. It must be remembered that all this was accomplished within the short space of eleven years, and from virgin soil that had to be cleared.

In 1834 General Vallejo was authorized to lay out a plan for a pueblo. He surveyed the lots about the plaza and so began the village of Sonoma. The old chapel became the parish church and as such was used, if any was used, until 1880, when a new church was built up on another location and the old ruin was sold to a man who used the church for a hay barn and the cloisters as a wine repository. In 1910 the Sonoma Valley Woman's Club became interested in the preservation of the old mission as a landmark. The members secured a lease on the property and then raised $800, with which they made necessary repairs. In this work they were assisted by the Native Sons and Daughters both of Sonoma and neighboring towns. The property was purchased through a public fund, raised by entertainments and subscriptions, and then donated to the State. An appropriation of $5,000 was made by the State Legislature for the restoration. On June 14th,

1914, Old Sonoma Mission was opened to the public as a museum. It had been completely restored. The State Federation of Women's Clubs placed a Mission Bell guide-post at the corner of the mission.



Bear Flag Monument erected at an expense of $5,000 appropriated by the State Legislature of California

The Bear Flag monument standing in the public square of Sonoma was unveiled June 14th, 1914, to commemorate the Bear Flag Revolution that took place in 1846, when a small band of thirty-three men under command of Ezekial Merritt entered Sonoma at daylight on June 14, took the fort by surprise and captured Gen. Mariana G. Vallejo, his brother Salvador, and Victor Prudon. This seemingly unwarranted action was the outcome of an order issued by Gen. José Castro, commander-in-chief of the military forces of California, whereby all Americans were advised to leave the country. The General did not attempt to put the proclamation into effect, but continual rumor that steps were about to be taken to enforce the order kept the fighting Americans alert and ready for prompt action. About the 1st of June Castro issued an order to Lieut. Francisco de Arce to bring a band of horses from Mission San Rafael to Santa Clara. De Arce with a guard of fourteen men crossed the Sacramento river at New Helvetia, now Sacramento, with the horses on the way to Santa Clara. The Americans organized a squad of twelve men, volunteers, under Merritt, who intercepted De Arce and his party at daylight on the 10th of June and captured, without resistance, the horses, but left the men to proceed on their way. Naturally the Revolution was now on, but without any preparation whatsoever. Sonoma was the only Mexican fort then in California. It was sustained by General Vallejo as protection against the Indians and from a certain sense of pride, rather than as an official fort. However, the revolutionists believed that it was necessary to take this fort, and they proceeded to do so. Arriving early on the morning of June 14th they

captured the town and conveyed the three officers to Sutter's Fort for safe-keeping. Ezekial Merritt with a guard conducted the prisoners to Sutter's, while a garrison of eighteen men under William B. Ide was left at Sonoma. In a few days the number was increased to about forty. A partial organization was effected under the name of the "Republic of California," and the Bear Flag was made as the emblem of the Republic. A letter written by William L. Todd, the man who painted the Flag, under date of January 11th, 1878, and printed many times, gives perhaps the best and most authentic history and description of it. He says: "I have to say in regard to the making of the original Bear Flag of California at Sonoma, in 1846, that when the Americans, who had taken up arms against the Spanish regime, had determined what kind of a flag should be adopted, the following persons performed the work: Granville P. Swift, Peter Storm, Henry L. Ford, and myself. We procured in the house where we made our headquarters a piece of new unbleached cotton domestic, not quite a yard wide, with stripes of red flannel about four inches wide, furnished by Mrs. John Sears, on the lower side of the canvas. On the upper left-hand corner was a star, and in the center was the image made to represent a grizzly bear, passant, so common in this country at the time. The bear and star were painted with paint made of linseed oil and Venetian red or Spanish brown. Underneath the bear were the words "California Republic." The other persons engaged with me got the materials together, while I acted as artist. The forms of the bear and star and the letters were first lined out with pen and ink by myself, and the two forms were filled in

with red paint, but the letters with ink. The flag mentioned by Mr. Hittell with the bear rampant was made, as I always understood, at Santa Barbara, and was painted black. Allow me to say, that at that time there was no wheelwright shop in California. The flag I painted I saw in the rooms of the California Pioneers in San Francisco, in 1870, and the Secretary will show it to any person who will call on him at any time. If it is the one that I painted, it will be known by a mistake in tinting out the words 'California Republic.' The letters were first lined out with a pen and I left out the letter 'I' and lined out the letter 'C' in its place. But afterward I lined out the letter 'I' over the 'C,' so that the last syllable of 'Republic' looks as if the two last letters were blended." This flag was destroyed in the earthquake-fire at San Francisco in 1906.

—Courtesy of Grizzly Bear

State Flag of California

Casa Grande —*Courtesy of Grizzly Bear*

CASA GRANDE

Casa Grande is the old adobe ranch house and home of Gen. Mariano Guadalupe Vallejo, the last military Governor of California. It is in the foothills of the Sonoma Mountains, about three miles from Petaluma. The Vallejo rancho consisted of 75,000 acres and was a portion of the Arroyo de Lema land grant, the confines of which were the Sonoma creek on the east, the Petaluma creek on the west, San Pablo bay to the south and toward the north the limits were undefined. The old adobe commands a beautiful view and was in proportions like a gentleman's country home in Spain. General Vallejo called it Lachryma Mortis, but for some unaccountable reason the name has been changed to Casa Grande. It was built by him between the years of 1834 and 1844, when California was still a Mexican province. The rambling old house together with five acres of ground has passed into the control of Petaluma Parlor No. 27, Native Sons of the Golden West, and it is to their credit and energy that the historic old place is in good repair. Casa Grande is a spacious house with a frontage of one hundred and fifty-nine feet, the walls are two and one-half feet thick, made of adobe and plastered inside and out. It is an old landmark well worthy of restoration. The members of Petaluma Parlor did a great deal of the work themselves, and on April 20th, 1911, they held a public reception and opened the old place for inspection. It is in charge of a care-taker.

Greek Chapel, Fort Ross, Block House —*Courtesy of Grizzly Bear*

FORT ROSS

Fort Ross, the only Russian settlement made within the State of California, is an interesting landmark. It is at present a ruin. The property, consisting of about two and one-half acres of ground upon which stands the ruins of an old Greek chapel and remnants of a block house or bastion, is the property of the State, having been purchased through public subscription from George W. Call for the sum of three thousand dollars. Mr. Call had been in possession of the old fort for thirty years, it having been a part of a land grant or ranch of 8,000 acres, which he purchased in 1873.

The history of Fort Ross dates from the year 1806, when Prince Rezanof visited the shores of California in search of a proper site for a town and vegetable farm whereby the Russians from Alaska might establish a supply station. The site selected was Bodega Bay, a place discovered by Lieutenant Bodega in 1775, and called by the Indians Mad-shui-nui. In March, 1811, the Russians took possession of the place. The expedition was under command of Ivan Alexandrovich Kuskof, who came with ninety convicts and eighty Aleuts in a neat little brig called Chirikof. They cast anchor in the bay and renamed it Rumiantzof. The Russians paid to the chief of the Indian tribe of Mayacmas, who laid claim to the site, the sum of three blankets, three pairs of Russian breeches, two axes, three hoes, and a quantity of beads.

The Aleuts fished for seal and otter, while twenty-five mechanics cut timber for the houses and fort. By September the buildings were ready for dedication and occupancy. The tenth of the month being the

name-day of Alexander, the Emperor of Russia, these rough men of the frontier, under the direction and guidance of Kuskof, held a picturesque service of song and feast, and ended the festival by dedicating the fort as "Little Rossiya," meaning "Little Russia." Year by year buildings were added to Little Rossiya, until the village became known far and wide as Fort Ross. Kuskof, the agent of the Russian Fur Company of Alaska, took pride in his village. He surrounded it with a stockade defence twelve feet in height made of heavy redwood timbers set upright in the ground. Within the stockade were the officers' headquarters, granaries, workshops, an immense windmill and bath-house. In one corner was a block-house built of timbers a foot thick, and in another corner was a chapel, both used as towers of defence. The block-houses and the stockade were finished with embrasures from which cannon protruded. Outside the stockade were the huts for the Aleuts and natives. There was but one entrance to the stockade and but one approach from the sea, which was by way of stairs cut in the rock.

In 1839-40 Capt. John A. Sutter effected the purchase of the concessions and equipment which the Russians held at Fort Ross. They consisted of a charter from Spain permitting the holder thereof to take furs; a vessel of twenty-five tons burden; personal and household property; two thousand head of cattle; one thousand head of horses, and all other animals such as sheep, mules, goats, fowls, etc. But to Captain Sutter the most important of all was forty pieces of cannon and a quantity of old French flint-lock muskets. Sutter gave personal notes to the Russians for about $100,000, and conveyed the property over to his fort.

SUTTER'S FORT

Sutter's Fort, Sacramento, was built by Capt. John A. Sutter in 1841-2. It became the headquarters for the American emigrants who began about that time to pour into the Far West. As early as 1839 Captain Sutter had procured from the Mexican Government a grant of land lying at the junction of the Sacramento and American rivers—the actual boundaries were indefinite, but the conditions whereby he received the grant were explicit, and they were that he must settle

and civilize the country included in his grant. The Captain carefully laid his plans for the future and they included the construction and fortification of a stronghold that would protect him against the marauding Indians.

By 1842 Captain Sutter had built a veritable fort. It was enclosed within a square of about two hundred feet, which was surrounded by a four-foot thick adobe wall, about eighteen feet in height. Within this enclosure was Sutter's home, a large three-story house. Arranged along the walls were small houses for the use of workmen. The place was fortified by means of two bastions at right angles, which commanded the wall in all directions, with shifting guns. The walls were surrounded or rather surmounted with swivels, small cannon. The guns had been purchased from the Russians at Fort Ross, on Bodega Bay. Under the bastions were located prisons. The fort could easily accommodate one hundred persons, but more frequently had three to five hundred within its protecting walls. The above description is from the journal kept by a shipmaster who visited the fort in 1841, during its course of construction. His description was verified by the late Winfield Davis, who made a careful investigation through the assistance of Gen. John Bidwell, who was for many years a clerk for Colonel Sutter.

During the race and rage for gold from 1849 to 1852 a horde of unscrupulous squatters settled upon Sutter's lands and virtually usurped his every right, and this was done despite his renowned hospitality and generosity toward the emigrants who flocked into the new country. By 1852 Captain Sutter was a bankrupt and his Fort of Great Friendship, being no longer a neces-

sity, was deserted. For ten years this most generous of all pioneers struggled to recover through law some portion of his rightful lands, but failing to do so was finally forced to retire to the Hock Farm, which was about the only piece of property that he was able to save out of the wreck. The injustice done Captain Sutter is shown by the fact that though his title to lands was declared by law to be void, yet was he compelled by the same law to defend the warranty deeds that he had given to this land. In 1865 a disastrous fire destroyed his home on the Hock Farm. In 1870 a pension of $250 was granted by the United States Government to Sutter as the discoverer of gold in California, but the biography of James Marshall, which appeared in print the same year, reversed the decision —and quite justly—the pension was withdrawn and one awarded to Marshall instead.

General Sutter and his family moved to Lititz, Pennsylvania, a Moravian village, where his children attended school, but he spent most of his time in Washington, D. C., pursuing his claims of equita, which he never got.

Gen. John A. Sutter died at Washington on the 18th of June, 1880, and lies buried beside his wife in the Moravian cemetery at Lititz, Penn. The Native Sons of the Golden West have generously offered to remove his body to California that it might rest in the fort, now well repaired, at Sacramento, but direct descendants of the family oppose the removal.

Nine years after the death of General Sutter, the project to restore the old fort was agitated and a committee of citizens of Sacramento, with Mr. C. E. Grunsky as surveyor, located the lines of walls—for all had

long ago been torn down. Quoting from the late Mr. Davis, a member of the committee, is the following: "It was known that the corner jutting into L street, was where charcoal for the blacksmith shop had been stored. By digging down, it determined the exact angle of that corner. A mound showed where a bastion had stood at the corner, and from these two established points it was not difficult to ascertain how the walls ran. A drawing was made of the fort and a ground plan prepared, and they were submitted to everybody then living who was familiar with the fort as it originally stood. Gen. John Bidwell, who had been Sutter's clerk as early as 1841, took great pains in this matter, and his carefully written description of the old fort is still in my possession." Restoration was long delayed, but when the site of the old landmark became the property of the State of California, over $100,000 was appropriated at different times to restore and beautify Sutter's Fort.

MARSHALL MONUMENT

The Marshall Monument at Coloma, El Dorado County, is a memorial erected to James W. Marshall as the recognized discoverer of gold in California. It is a massive bronze statue representing James W. Marshall as a miner and was erected by the State of California in 1889. It serves alike as a tomb for his body and a monument to his work.

There are many persons and counties that claim the honor of having been the first to discover gold in this State, but it is certain that it was left for James Wilson Marshall to find it in sufficient quantity and quality to arouse and set on fire the cupidity of the commercial

and industrial world. He is no longer considered the first man to have discovered gold but the one who discovered it in such quantities that men and women braved every known danger that they might share in the wonderful shower of gold. To have been the person responsible for such a condition is to have been a person of interest and therefore worth writing about.

James Wilson Marshall was a native of New Jersey and a wheelwright by trade. He came to California in 1837 or 1838 via New Mexico and settled about six miles east of Mount Diablo, Contra Costa County. After John A. Sutter built his home at New Helvetia, later called Sutter's Fort, Marshall became his wheelwright and carpenter. He made wheels for spinning wool, looms, reeds and shuttles for weaving yarn for blankets for the Indians. In 1847 Sutter required a grist-mill at the fort, but not having any lumber nearby he sent Marshall to select a site for a sawmill. Marshall selected the Valley of Coloma, about forty-five miles from Sutter's Fort, a place that had plenty of good yellow pine and sufficient water power from the South Fork of the American river.

An agreement was entered into between Marshall and Sutter whereby a sawmill should be built. Marshall was to supply the labor and Sutter the necessary money for the project. Each was to receive certain profits in the lumber business. The agreement was writen by Col. John Bidwell, then a clerk at Sutter's, and was signed August 27th, 1847, and work was commenced immediately. A wagon road connecting the sawmill with Sutter's was made and the mill was completed about Christmas time. But, alas, the mill was defective. The wheel had been placed too low. To

rectify this defect a tail-race was dug through a gravelly bar that backed the water and submerged the wheel. Each morning Marshall examined the race as the water ran through, clearing away the dirt that had been loosened by the Indian workers the day before. On the morning of January 24th, 1848, his attention was drawn to some bright metal at the bottom of the race. He picked it up, but not knowing gold when he saw it, he took it into the cabin and consulted Mrs. Martha Jane Wimmer, cook for the camp. According to her story she put it into a kettle of soap that she was making with lye and grease, and boiled it for a long time. The value of such a test is difficult to conjecture. But between the Wimmer's and Marshall they decided that it was gold. Marshall took several nuggets down to Sutter's, and after testing it to their satisfaction it was pronounced gold.

Sutter had really nothing to do with the discovery of gold at the sawmill, but he allowed himself to enjoy for many years the pleasure of the notoriety of being the discoverer, and even went so far as to accept in 1870 a pension from the State of $250. Fortunately the biography of James W. Marshall appeared in print the same year, and his claim to the honor and benefits of discoverer was proven by the diary of Henry W. Bigler, one of the Mormon laborers at the mill-site at the time. The extract from the diary is as follows: "Monday 24th, this day some kind of mettle was found in the tail race that looks like goald, first discovered by James Martial the Boss of the Mill. Sunday 30th, clear and has been all the last week our metal has been tried and proves to be goald it is thought to be rich

we have pict up more than a hundred dollars worth last week."

The biography of Marshall reversed the decision, the pension to Sutter was withdrawn and one granted to Marshall instead. For six years he enjoyed the benefit. The Legislature granted him $9,600, but finally left him to die in poverty and privation. This was due, of course, to his own improvidence. He became an inebriate and died alone in a cabin where he and another miner batched. He was found dead lying on his bunk, fully dressed with his hat pulled down over his face, a human derelict. The magnitude of this man's opportunity was too great for him, but it was not too great for California.

The discovery of gold in California in great quantities at the time when it was discovered by Marshall undoubtedly saved the Union of the Nation. In our greatest hour of need, during the trying years of 1861-5, California poured over $300,000,000 of her gold into New York, thereby enabling the Government to sell its bonds and in consequence have money wherewith to clothe, feed and maintain the army and navy that was struggling to maintain the Union of the Nation. Had California elected to enter the Union as a slave State, this money would have gone to the South. As it was, she came in as a free State and thereby swung the balance in the scale toward Freedom.

It is of interest to note that the Treaty of Cahuenga, whereby California became an American possession, was signed January 13th, 1848, eleven days prior to the discovery of gold by James Marshall, and that the treaty was ratified and signed by Mexico February 2nd,

1848, and similar action taken by the United States Congress May 30th, 1848, all of which was done before the world knew or realized that gold in great and paying quantities had been discovered in California. Within the next four years $143,000,000 worth of the precious metal had been extracted from the gold mines of this State.

Gold had been mined in California since 1842, but not in quantities sufficient to attract attention. It was discovered in paying quantity by Francisco Lopez, a herdsman, living at the time at the Piru Rancho. He made the discovery in the Santa Feliciana Cañon, Los Angeles County, about ten miles northwest of Newhall and forty miles from Los Angeles. Several dates are given by as many different persons. It is only certain that it was either in the year of 1841 or 1842 that Lopez made the discovery, and as for the month it is given as either March, April or June. The quantity was stated by Don Abel Stearns to be from six to eight thousand per year until after the American occupation, while Bancroft says that $38,000 worth of gold was shipped from the San Fernando mines in 1843. These were the same mines.

EL CAMINO REAL

Mission Bell Guide-Post Marking El Camino Real

El Camino Real

The Royal Road—the King's Highway.

El Camino Real is the Spanish name for the road that joined the twenty-one missions, three pueblos and four presidios in the early days of California. It extended from

"Fair Sonoma city, south to San Diego bay
As a ribbon of a roadway, called
The King's Highway."

The Camino Real was like a chain that linked together Father Serra's rosary, the missions, about which lingers the memory of a saint and the scent of a rose.

The establishment of the California missions began during the reign of the Spanish Bourbon king Carlos III, when he commenced the colonization of the Golden State of California. Preparations for the project were made by Don José de Galvez, Visitador-General, who was assisted by Don Gaspar de Portola, Governor of California, and Father Junipero Serra, President of the Missions. Their plans included the establishment of missions, the erection of presidios or garrisons and the founding of pueblos or towns. There soon arose about these settlements a picturesque adobe and ranchero civilization unequalled for local color, religious fervor and romantic life by any other colony ever established in the United States.

The highway along which the picturesque civilization centered was El Camino Real, the Royal Road, the King's Highway, the recognized route of official travel when California was a part of Spain.

El Camino Real commenced at San Diego and lead from mission to pueblo or presidio ending at Sonoma

the last of the mission establishments. So far as surroundings would permit the life and conditions along this road was but a reflection of the life and conditions in distant Spain where the caminos reales date from 1236.

In that year the great crusader, Fernando III, king of Castile and Leon, took the Moorish city and kingdom of Cordova. Upon entering the capital city of Cordova on the Catholic feast day of Saints Peter and Paul, he marched to the great Mosque and had it purified with holy water under the supervision of John, Bishop of Osma, and converted it into a Christian Church, naming it Mother of God. He established a bishopric and he had the Great Bells of Compostella which Almansor had brought to Cordova on the backs of Christians returned to Compostella on the back of Moors. With the conquest of Cordova the Kingdom of the Moors was officially taken but the outside towns and principalities were yet to be subdued. In order to more readily complete the conquest, Ferdinand had the pathways of the Moors converted into military roads, and with the invention of the carreta these roads were widened, graded, and made into excellent roadways—smooth and fit for the cumbersome, lumbering carreta. As the improvement was made by the King, special laws were enacted for the protections of travelers and the protection of the roads which became known as caminos reales, or royal roads. They were placed under the surveillance of special guards.

In the seventeenth century the caminos reales of Spain were the envy of the world. They were beautified by trees, enhanced by picturesque ventas, or

inns, and enriched with national and memorial monuments. With the discovery of America, Spain gave to her colony of California the attractive and picturesque system of civilization that evolved the chain of twenty-one missions, three pueblos, and four presidios, all linked together by a camino real, or royal road. In place of ventas, missions were built, and the road that joined them was embellished by the unfettered beauties of luxuriant sylva, flora, and wild vegetation, varied with the silver trail of water-fall, and the deep green-blue of billowy sea.

When the first expedition for the settlement of California left San Diego for Monterey, Father Juan Crespi, a Franciscan friar, was entrusted with the important duty of recording the route. His diary and notes prove that the major portion of the route traveled by this expedition was later accepted as the official road and made the camino real of the missions. After founding the second mission, that of San Carlos de Monterey, orders were given to open up and keep in repair a road for transportation of supplies and for traffic between San Diego and Monterey. As each succeeding mission was established the duty of maintaining the road fell to those missions which it directly connected. Indians were employed constantly upon the task and were paid from the treasury the same as for other work and were given a home and board at the mission. In time portions of El Camino Real became beautiful, excellent highway. But it is a mistake to think that the Franciscans ever made of the American Camino Real one that compared with those of Spain, for they did not. Yet in the project to revive the sentiment of the historic road there is the

opportunity to make of El Camino Real a Rambla such as they had in Spain, with long vistas of California's glorious trees; with small groups of radiant flowering trees; varied by artistic hedges of interesting cacti, and trellises of creeping, sweet Castilian roses leading to some memorial monument, fountain or shrine erected to the memory of some discoverer, navigator, Indian or padre.

This would in a manner compensate for the loss of the virgin beauty that must have enveloped California's historic road before civilization began to farm away the charm of the wild.

The project to revive and reconstruct so far as possible and practicable this first route through the West, crystallized in 1904 after a decade of propaganda tending to arouse interest in the old missions and El Camino Real. A meeting was called by the Chamber of Commerce of Los Angeles and after a great deal of discussion it was decided to appoint a committee to make arrangements for forming a permanent organization. This committee called a convention of delegates to meet at Santa Barbara April 19th and 20th, 1904. The delegates represented cities, Chambers of Commerce, County Supervisors, Highway Commissions, Automobile Clubs, Women's Clubs, Historical Societies, Native Sons and Daughters Parlors, Pioneer Societies, Camera Clubs, Farmers' Clubs, Landmarks Club and League, Improvement Associations, League of American Wheelmen and Driving Clubs—in fact, no convention could have had, nor desired, a more representative meeting. People were aroused to the fact that the time was opportune to begin work on the rehabilitation of the old historic

road. An organization was formed under the title of The Camino Real Association of California. A Committee on Location was appointed with instructions to study the road, prepare a map, and then report to the State Executive Committee. The report was given in 1905 and says: "We have had an abstract and map of all old roads in Los Angeles and Orange counties made for us by the Title Indemnity & Trust Co., now merged with the Title Guarantee & Trust Co. From this abstract and map the work of re-locating El Camino Real was begun by the committee on location appointed for that purpose. The names of the committee are Mrs. A. S. C. Forbes, chairman; Hon. R. F. Del Valle, Col. J. B. Lankershim, Rev. Juan Caballeria and Mr. O. W. Longdon, county supervisor. The work on location has been verified by church records, disénos of ranchos, and valuable information from old Spanish settlers, until now there is not one mile of the old road that once joined the twenty-one missions that has not been investigated, and we find that El Camino Real of old is the main traveled road of today and that it joins the missions, the county seats, and centers of population in the counties through which it passes—as is shown by the general route of El Camino Real as given below: Mission San Diego to Old Town, via Rose Cañon to Oceanside, then inland to Mission San Luis Rey and Pala. From Oceanside, El Camino Real leads to Mission San Juan Capistrano, Myford-Irving, Tustin, Santa Ana, Orange, Anaheim, Fullerton, La Habra, Whittier, Mission San Gabriel, to Los Angeles; or from Mission San Gabriel the Camino Real de San Bernardino goes to El Monte, La Puente, Pomona,

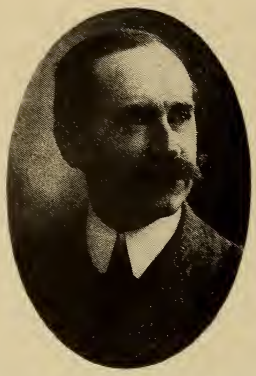
Claremont, Uplands, Cucamonga, Etiwanda, San Bernardino, Redlands and Colton.

From Los Angeles El Camino Real leads to Hollywood, through Cahuenga Pass to Sherman Way, thence to Mission San Fernando, or from Sherman Way to Calabasas, Camarillo, Mission San Buenaventura, Mission Santa Barbara, Gaviota, Mission Santa Inez, Mission La Purisima (near Lompoc), Los Olivos, Santa Maria, Mission San Luis Obispo, Paso Robles, Mission San Miguel, Jolon, Mission San Antonio de Padua, ruins of Mission Soledad, Salinas to Monterey and Mission Carmel, or from Salinas to Mission San Juan Bautista, San José and Mission San José, Hayward, San Leandro to Oakland; or from San José to Santa Clara, Palo Alto, Redwood City, San Mateo, Colma, Ocean View to Mission de los Dolores and the presidio; or to the water front where the boats went over to Mission San Rafael, which is totally gone. The old road is well known that joined the two Missions of San Rafael and San Francisco Solano de Sonoma." The report was accepted unanimously, and it was decided to mark the route by an appropriate and distinguishing marker. In 1906 the executive board approved the design of the Mission Bell guide-post and adopted it as the official road-marker for El Camino Real. The design was drawn by Mrs. A. C. S. Forbes of Los Angeles, who secured a copyright and design patent in order to preserve the bell for exclusive use on El Camino Real.

The greater portion of El Camino Real has been incorporated in the splendid system of State Highways of California. It is with but very few exceptions route No. 2 of the State Highway through the coast

counties. It is a continuous road over seven hundred miles in length and passes through scenes of varied beauty and interest, ranging from sun-kissed hills to snow-crowned mountains, from foaming breakers to expansive fields of golden grain from miles of orange and lemon groves to equal miles of beets and beans. Along the road are hamlets and cities divided from each other by broad stock ranges flecked with the native live-oak and here and there trickling springs. It is now marked by four hundred Bell guide-posts. The bell was adopted as being emblematic of the work and intent of the founders of the missions. Church bells are a part of the Catholic service and when the padres came to California they came with the cross and bell. They swung the bells in the trees and rung them to call the wandering Indians together to assist in establishing the missions—so El Camino Real Association erected bells to draw the wavering sentiment of this day of golden lust to an appreciation of the work accomplished by a band of noble pioneers, and at the same time to mark the historic road of California in such a manner that a stranger need but follow the Bells of El Camino Real and find the way from San Diego to San Francisco over the best and most direct route.

The Bells have been donated by different organizations, cities, Boards of Supervisors, Women's Clubs, Native Sons and Daughters, Pioneer Societies, Associations and individuals. There has been an excellent spirit of co-operation and the work is nearly done—the old road is a splendid highway and the history and romance of the past clings about it like a shimmering veil.



A. S. C. Forbes, President

El Camino Real Association of California

El Camino Real Association of California is the outgrowth of a Good Roads movement formulated many years ago and which was exemplified in a proposed California Road to be known as El Camino Real . The first wide publicity given to this movement was made when the general plan for the project was formally presented before the Sixth Biennial of the General Federation of Women's Clubs held in Los Angeles May, 1902, and unanimously endorsed. It was presented through the General Art Committee, of which Mrs. Albert H. Brockway was chairman. In presenting it through this committee the Pasadena Exhibition Association, Miss Anna B. Pitcher, director, suggested and maintained the fact that the California Franciscan Missions as "Stations" on the Camino Real, were the most important art treasures in the possession of the United States. The general plan is as follows, and gives the object of the Road movement.

"1. Tracing the original Government Road of Spanish California from San Diego to San Francisco

Solano, through present succeeding counties and recording the history and traditions of this Road.

2. Proving the present adaptability of portions of the road for the purpose of a California State Highway, with the 21 Franciscan missions as both stations and landmarks upon it, one Spanish day's journey apart.

3. Petitioning County Supervisors to assist the movement and record by County Surveyors the present road, where it exists, and its intersection with other roads and boulevards suitable for a State Highway.

4. Further petitioning Supervisors to unite in asking the State of California to survey the existing portions of this Camino Real and put mile-stones upon it which shall record its history.

5 Interesting residents and strangers in making gradually of this road a MEMORIAL HIGHWAY, preserving its Spanish name, as well as a "model" road meeting Government approval."

The following month, that is June, the plan for the restoration was presented by Miss Pitcher to the Grand Parlor of Native Daughters of the Golden West, then in session, and received endorsement. By reason of the serious illness of Miss Pitcher, who had worked assiduously for over ten years on this propect, Mrs. A. S. C. Forbes, of Los Angeles, then State chairman of the California History and Landmarks Department of the State Federation of Women's Clubs, became her successor, and continued the crusade for this historic road. The work was placed in this Department by Miss Pitcher and Mrs. Bulkley, State President of the Federation, as is seen from the quota-

tion from a letter from the former to the latter under date of December 30th, 1902, as follows: "Nothing would be quite so desirable as the presentation (at the State Convention) of the Camino Real by Mrs. Forbes. I would like the road plan taken up both as California History and Landmarks work. Let me say again how anxious I am to reach Oakland and the north for the Camino Real plan."

Again, in a general statement furnished Mrs. Forbes by Miss Pitcher is the following: "This letter (referring to one to Mrs. Dennison, President of the General Federation), would recognize the introduction of the Camino Real by Mrs. Brockway and the Art Committee; explaining the present proposition to put it as a practical working plan into the hands of the State Federation and asking a continuance of Mrs. Brookway's interest and patronage."

Therefore with this authority Mrs. Forbes of the History and Landmarks Department and Mrs. C. R. Olney of Oakland, conferred together and outlined a plan for a state organization that definite action toward the restoration of El Camino Real might be taken.

The idea of a state organization met with opposition from some members of the Landmarks Club who advocated an organization which should be auxiliary to and controlled by the Landmarks Club with only that part of the Camino Real to be considered and improved that lies south of the Tehachepi, and they also opposed state aid in the construction of the road. Mrs. Forbes and Mrs. Olney based their project on the original plan which included state aid and a historic road from

San Diego to Sonoma to be called El Camino Real. In this they were supported by a great majority of the Women's Clubs and Native Daughters. They appealed to the Native Sons to uphold the unity of the state; they appealed to the automobile clubs and good roads clubs that a continuous state highway might eventually be made from San Diego to the northern confine of the state; they secured the support of the historical societies, that research might be simplified and connected, and they appealed to all broad minded persons to support a plan that would include the restoration of all of the chain that connected all of the missions—and they were supported by an overwhelming majority, but not without a struggle.

At the suggestion of the Landmarks Club a convention was called by Los Angeles Chamber of Commerce for January 3rd, 1904, to formulate plans for a Camino Real Association. Other Chambers of Commerce, Native Sons and Daughters, Supervisors, Historical Societies, Women's Clubs, Automobile Clubs and many commercial organizations were invited to attend, and they did so. Especially the Native Sons and Daughters with the result that the advocates for a state organization with state aid carried the meeting. A committee of fifteen was appointed to make arrangements and draft a call for a convention to organize a permanent State Camino Real Association, and also for the election of delegates to the Good Roads convention to be held at St. Louis, May 16th, 1904. Names of the committee of fifteen are as follows: Dr. Milbank Johnson, President of the Automobile Club of Southern California; Walter R. Bacon, President of the Historical Society of Southern California; Henry E.

Carter, Native Son of the Golden West; Mrs. A. S. C. Forbes, Chairman of California History and Landmarks Department for the State Federation of Women's Clubs; E. T. Earl, Driving Club; Dr. O. S. Barnum, League of American Wheelmen; A. B. Cass, Los Angeles Chamber of Commerce; C. M. Gidney, Secretary of Santa Barbara Chamber of Commerce; H. P. Wood, Secretary of San Diego Chamber of Commerce; Frank Ey, member of City Council of Santa Ana; Gail Borden, Alhambra; Benjamin W. Hahn, Pasadena; Judge R. S. Blackstock, Ventura; W. M. Peck, Riverside; Stephen V. Kelley, San Bernardino.

The convention was called to meet at Santa Barbara April 19th and 20th, 1904. A large and representative attendance of delegates from all parts of the State through which El Camino Real passes and also from the northern counties that would be affected by the new road were present. A State organization was effected that endorsed the original plan, approving State aid for building the road from San Diego to Sonoma and on to Siskyou. The following Executive Committee of eighteen members was elected, with power to elect one President, eight Vice-Presidents, one Treasurer, one Secretary and two Auditors:

A. P. Fleming, Mrs. A. S. C. Forbes, Senator Joseph R. Knowland, Dr. Milbank Johnson, Rufus P. Jennings, Senator Benjamin W. Hahn, Charles F. Lummis, Mrs. Laura B. Powers, Gail Borden, W. A. Spalding, Walter R. Bacon, Mrs. Lillian Ferguson, Oscar C. Mueller, George Arnott, Judge J. T. Richards, Frank Ey, William J. Variel, and Henry Weinstock.

Officers elected by the committee to serve for the

term of one year were: President, A. P. Fleming; Vice-Presidents, W. R. Bacon, J. R. Knowland, Madame Caroline M. Severance, Dr. David Starr Jordan, Rt. Rev. Archbishop George Montgomery, Bishop Joseph H. Johnson, Dr. Benjamin Ide Wheeler and Mrs. John F. Swift. Treasurer, Oscar C. Mueller. Auditors, Mrs. A. S. C. Forbes and William J. Variel. Secretary, Mrs. Caroline R. Olney. The Secretary was empowered to organize Sections in the different counties through which El Camino Real passes.

Sections were soon formed in Los Angeles, San Diego, Pasadena and Ventura. Little work, however, was accomplished except by Los Angeles Section, of which Dr. O. S. Barnum was President; Col. J. B. Lankershim, Vice-President; Gen. Robert Wankowski, Treasurer, and Mrs. A. S. C. Forbes, Secretary.

A committee on location was appointed by the State Association consisting of Mrs. Forbes, chairman; Hon. R. F. Del Valle, Col. J. B. Lankershim, Rev. Juan Caballeria and Mr. O. W. Longdon. The same committee was appointed by Los Angeles Section and both committees enlarged to include Rev. Fr. Rubio, Rev. Ubach, Dr. Edward Grove, Senator Joseph R. Knowland, Miss Eliza D. Keith and Rev. Fr. Slattery. Los Angeles Section had a report and map of all old roads in Los Angeles and Orange counties made by the Title Indemnity and Trust Company, now merged with the Title Guarantee and Trust Co. Further research was continued from San Diego to Sonoma and all work verified from time to time by church records, disénos of ranchos, and valuable information furnished by old Spanish families and pioneers, until now there is not one mile of the old road that once joined the twenty-

one missions that has not been investigated and there is scarcely more than a rod in any one place where the road of today diverges from some path of the padres. Today El Camino Real is the main road of travel between the missions—as is shown by the general route as given in the preceding article on El Camino Real.

Mr. A. P. Fleming continued as President of the Camino Real Association until 1912 when he was succeeded by Mrs. A. S. C. Forbes, who served for one year, but declined re-election. She was succeeded by her husband, A. S. C. Forbes, who is the present incumbent.

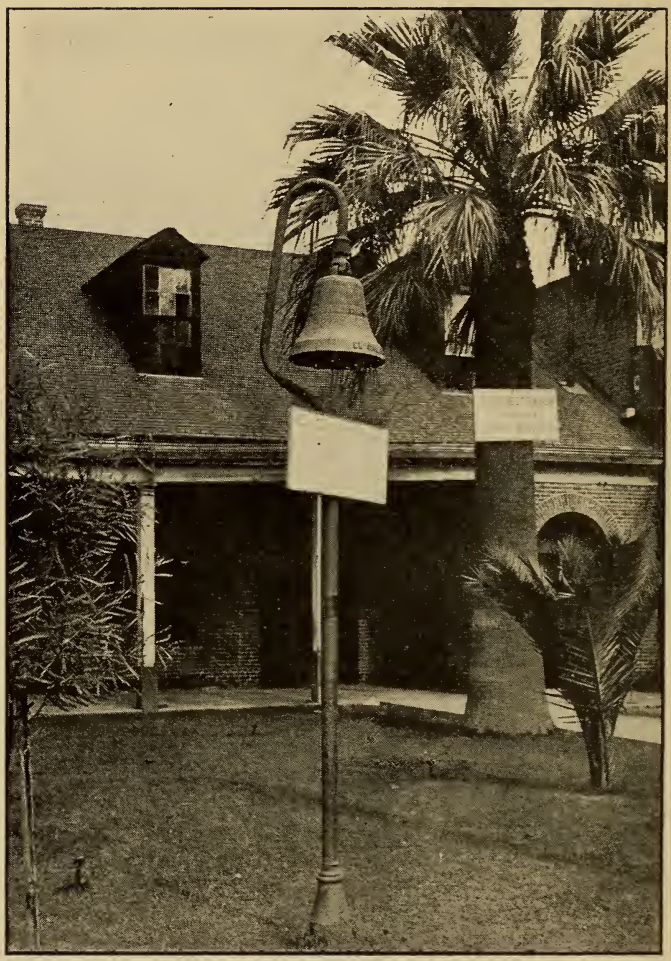
Bells on El Camino Real

THE BELLS OF EL CAMINO REAL.

"They are the voice of the Past,
Of an age that is fading fast,
Of a power austere and grand,
When the flag of Spain unfurled
Its fold o'er the Western world
And the priest was lord of the land."

In 1906 it was decided by the executive board of Los Angeles Section of the Camino Real Association to mark the route of the Old Mission Road by a distinctive, emblematic and appropriate guide-post. The design that was approved was drawn by Mrs. A. S. C. Forbes of Los Angeles and is a Mission Bell surmounting a standard upon which is fastened a guide-board giving explicit directions to the traveler and information regarding the missions as stations along the way. A design patent and copyright was secured by Mrs. Forbes.

In selecting the Bell as an appropriate marker for the road of the missions the fact was taken into consideration that at all times the padres first hung a bell that they might call attention to the work in hand, that of erecting and blessing the cross; the Bell guide-posts were erected to call attention to the work in hand, that of reconstructing El Camino Real, the road of the missions. Iron was selected for the material from which to construct the bells for the reason that the entire proposition to reconstruct El Camino Real is one of emblematic sentiment and the iron is intended to represent the iron will of the men who made the first roads in California. The Bell guide-post is of plain, severe design to represent the simple, austere life led by these men of God. Brass or tinkling metal was intentionally not used, as the bell is intended as a



—*Photo F. H. Taber*

First Bell Erected on El Camino Real at the Plaza Church, Los Angeles

memorial tribute to the work and lives of the Franciscan friars. The project of marking El Camino Real with the Mission Bell guide-post was placed in the hands of a committee composed of A. S. C. Forbes, chairman, Rev. Juan Caballeria and B. H. Cass. The first Bell was erected and dedicated August 15th, 1906, at the Plaza Church, Los Angeles, as a part of the festival to commemorate the feast of Nuestra Señora la Reina de Los Angeles. Clad in the picturesque old vestments that were worn by the fathers who officiated at the first mass when the City of the Angeles came into existence, the padres of the Plaza Church presided; first at High Mass in the church, and then at the dedicatory services in the court yard. Long before the exercises commenced the large outer court belonging to the church was crowded and the Plaza opposite was a mass of interested spectators. As the strains of America floated out upon the air the fathers followed by all the officers of the church led the way to the court yard. Upon a platform especially erected for the purpose Rev. Juan Caballeria, rector of the Plaza Church, delivered the opening address, announcing the object of the occasion and the significance of the double celebration. At the conclusion the Bell was raised to its position and a salute fired by General Antonio Aguilar, one of the last of the valiant Spanish soldiers who defended the City of Los Angeles in early days. As the salute was heard the bells in all the Catholic churches of the city rang out a welcome to the Memorial Bell.

One of the most impressive features of the dedicatory exercise was the reading of the Records by A. S. C. Forbes. These were read first in Spanish, then in

English, after which they were signed by the patrons and patronesses of the occasion, namely, Owen McAleer, Mayor of Los Angeles; W. J. Washburn, President of Los Angeles Chamber of Commerce; C. E. Patterson, chairman of Los Angeles County Supervisors; A. P. Fleming, President of the Camino Real Association of California; Dr. O. S. Barnum, President of Los Angeles Section of the Camino Real Association; A. S. C. Forbes, chairman of the Bell Committee; A. P. Griffith, chairman of the County Highway Commission; William M. Garland, President of the Automobile Club; Dr. Milbank Johnson, Past-President of the Automobile Club; Allen G. Hancock, James C. Kays, Mrs. Owen McAleer, Mrs. A. S. C. Forbes, Miss Guadalupe Dominguez, Mrs. O. C. Bryant, Madam Ida Hancock and Mrs. N. K. Potter. The Records inscribed in Spanish were added to the ancient Records, under the direction of Fr. Caballeria.

The bells proved an inspiration. After fifty-four had been erected south of Santa Barbara the work was extended north. Mrs. Alice Hare, chairman of California History and Landmarks for the San Francisco District of Women's Clubs, aroused interest among the clubwomen of the north, and they erected twenty-five bells. The Native Sons and Daughters responded in like manner to the call of the bell, and under the direction of Mrs. Emma W. Lillie Humphrey, then President of the Grand Parlor, and Miss Eliza D. Keith, chairman of California History and Landmarks for the Native Daughters, the work grew apace, with the result that twenty-four bells were erected during Mrs. Humphrey's term of office.

In 1911 Mrs. A. S. C. Forbes was elected President of Los Angeles Section of the Camino Real Association. Under her direction the State Association was re-organized and the plan of section work was abandoned. The reason for this was obvious. Only one section was active or ever had been, and that was Los Angeles. The name was changed to El Camino Real Association of California instead of the Camino Real Association. Dues were reduced from two dollars annually to one dollar, and several other changes made. Mrs. Forbes was made President and served for one year. She was succeeded by her husband, Mr. A. S. C. Forbes, who had been the chairman of the Bell Committee. Since the re-organization two hundred and fifty bells have been added to the list, making 400 bells. There is now a bell a mile along El Camino Real from San Diego to the southern boundary of Ventura County. In San Diego County there are seventy-five miles of the Mission road and there are seventy-five bells. The Supervisors gave fifty bells, the City Council of San Diego gave eighteen, and seven were donated by individuals. In Los Angeles County, where the greatest number of bells have been erected, the Supervisors have supplied forty, societies and clubs fourteen, El Camino Real Association twenty and individuals enough to make a total, at the present time, of one hundred and three. Orange County, one of the foremost counties in good roads work and in the support of the Camino Real project, has erected ten bells, and the Supervisors have said that when the State Highway is finished the marking of the road by the bells will be completed. Santa Barbara has nineteen bells, thirteen of which have been given by the Supervisors.

San Francisco has a bell a mile—ten. San Mateo and Alameda Counties have not quite a bell a mile, but the old road is well defined in these counties by this memorial tribute to the Spanish pioneers of California. Ventura County was one of the first to respond to the call of the bell. The club women, Pioneers, Native Sons and Daughters and individuals gave fourteen; San Bernardino County gave eighteen at the time of the celebration of the centenary of San Bernardino. A hundred years ago the thriving town of San Bernardino was but a Franciscan chapel, and as such was an asistencia or branch of Mission San Gabriel Arcangel. The road that joined the two was called Camino Real de San Bernardino, and was a link in the chain that joined the missions in the early Spanish days of California.

The bells along the highway have two dates and the name El Camino Real cast upon them. The first date, 1769, is the date of the founding of the first mission, and the second, 1906, is the date when the first bell was erected, and therefore marks the time when the reconstruction of the old road began. Each bell weighs over one hundred pounds and is raised eleven feet from the ground, on a substantial standard of iron tubing set in a concrete base. A small brass plate with the donor's name upon it is attached to the standard. There is also a sign which directs the traveler to the missions, where

"Those bells of the past, whose long-forgotten music
still fills the wide expanse,
Tingeing the sober twilight of the Present with color
of Romance."

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